UNITED CHURCH HERALD

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PACIFIC SCHOOL
OF RELIGION

VOL. 1, NO. 2 OCTOBER 23, 1958

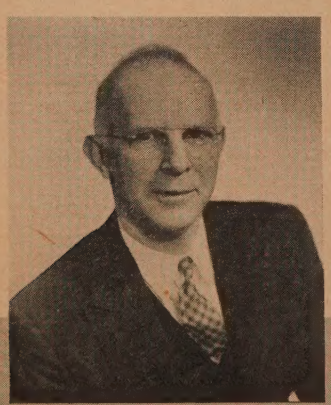
IN THIS FREEDOM WE LIVE
Page 16

FROM THE CO-PRESIDENTS' VIEWPOINT

IT IS A prized privilege to be afforded this space in the second issue of the *United Church Herald*. This new periodical, with its antecedents of honorable and established lineage, surely will prove to be one of the most important tools in building the United Church of Christ. I am confident that across the land there are thousands of readers who would wish that on their behalf I felicitate its co-editors, Dr. Braun and Dr. McCracken, and assure them that prayers are being raised up for their health, wisdom and understanding.

For exactly thirty years I served as an ordained minister of local churches. During that time such concepts as I had of the nature and dimensions of the church's total mission were related largely to the "particular" churches I served. Though this disposed me favorably toward the union of the Evangelical and Reformed Church and the General Council of the Congregational Christian churches, it did not provide me time enough to become familiar either with the intimate details of the union or with the people working for it.

In two years as minister and secretary of the General Council of the Congregational Christian churches and a little more than one year as co-president of the United Church of Christ I have been privileged to be a participant in deliberations which over and over confirmed my conviction that to enter into the life of the United Church of Christ is wise and right.



Some time ago I wrote a brief article for *Advance* entitled "My heart is in the union." There were those critics of the view presented who could not resist saying that it would be much better if we were to get some "head" into the union. It was a good quip and I grant a point.

Now only a little more than a year later I am prepared to affirm that the United Church of Christ has both the "hearts" and "heads" of the people at large in both the uniting communions.

In the two weeks prior to the writing of these lines it was my privilege to talk with superintendents and conference and local church leaders in four of the five Congregational Christian provinces in the United States. In this second issue of the *United Church Herald* I cannot forebear reporting that all over the land the attitude both of local church members and ministers of our uniting fellowships is one of eager expectancy. Their hearts are really in the United Church of Christ. They rejoice that it is now in process. There is a deep satisfaction in being a part of a bold adventure in making a better witness to our Lord than either of the uniting groups singly has been able to make.

"Heads" too are being put into the United Church of Christ. Its laywomen, laymen, clergymen and theologians from all parts of America are daily investing their minds in the task of providing structure and life for the United Church of Christ.

Unquestionably, of all the integrated programs the *United Church Herald* is the most tangible and best known. Bu of great consequence also is the pro duction of the new church-school cur riculum. A formula for combining re sources of the home mission agencie to establish new churches has bee developed and is already in use. Evan gelism, foreign missions, social action rural life, young people and the minis try—to mention only a few—are othe areas in which new approaches to ou common responsibilities are being ex plored.

Distinguished lawyers, veteran lay men, young churchmen, theologians widely known and little known person from many walks of life, are investin their minds with a deep sense of respon sibility in the tasks of drafting a con stitution, preparing a Statement o Faith, proposing a financial structur and considering the factors which i due time will enter into the matter o reorganization and re-alignment o synods, associations and conferences.

The United Church of Christ is als receiving the attention and encourage ment of sister churches throughout th world in a very impressive measure.

All this and more means that ou church peoples' "hearts" are in th formation of the United Church o Christ. But more than that there i abundant evidence that their "heads' too are in the process of creating it. Ou prayer is that when we have brought al our hearts' devotion and all our minds competence to this great task they may be found acceptable and blessed o Christ to his glory and service.

Space will be reserved in each issue of *United Church Herald* for the co-presidents of the United Church of Christ. It is understood, however, tha they are under no obligation to prepare a column for every issue! Dr. Hoskins is minister and sec retary of the General Council of Congregationa Christian churches and co-president of the United Church of Christ.

Fred Hoskins

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UNITED CHURCH HERALD

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COVER STORY: Great doors of destiny, it has been observed, seem sometimes to turn upon small hinges. If Martin Luther, for example, had not posted his historic ninety-five theses on the door of the castle church in Wittenberg (1517) religious history would have to be written in ways no one can know. Actually the Reformation is not so simple as that. But as our spiritual forebears in their time helped stir men's souls with a passion essentially holy, so we in our time must recover this same soul-stirring zeal. For an unusual interpretation of the meaning in our time of Reformation Day, turn to the article by Dr. David H. C. Read on page 16.

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FROM THE CO-PRESIDENTS' VIEWPOINT ..... FRED HOSKINS 2
TWO CHALLENGES TO CHRISTIAN WITNESS ..... RICHARD M. FAGLEY 4
CHURCH MEMBERSHIP CONTINUES EXPANSION ..... AN EDITORIAL 6
THE BASES OF MY HOPE ..... ROY PEARSON 7
LET THE PATIENT ENJOY HIMSELF ..... FRANK A. KOSTYU 8
WHERE THE LIBERTY BELL FOUND HAVEN ..... CHURCH OF THE MONTH 10
TWO CHRISTIAN NOVELS ..... ROBERT WARREN SPIKE 12
DO WE NEED A NEW CHINA POLICY? ..... HERMAN F. REISSIG 14
WORLD COMMUNITY DAY ..... FRANCES S. SMITH 15
IN THIS FREEDOM WE LIVE ..... DAVID H. C. READ 16
AN ADVENTURE IN UNDERSTANDING ..... ANGIE DEBO 18
OUR UNITED MISSION 20
E AND R GENERAL COUNCIL MEETS ..... ELMER F. ANSLEY 22
NEWS WITHIN THE UNITED CHURCH OF CHRIST 24
NEWS OF THE WORLD-WIDE CHURCH 28
OBITUARIES 33
THE RECORD 34

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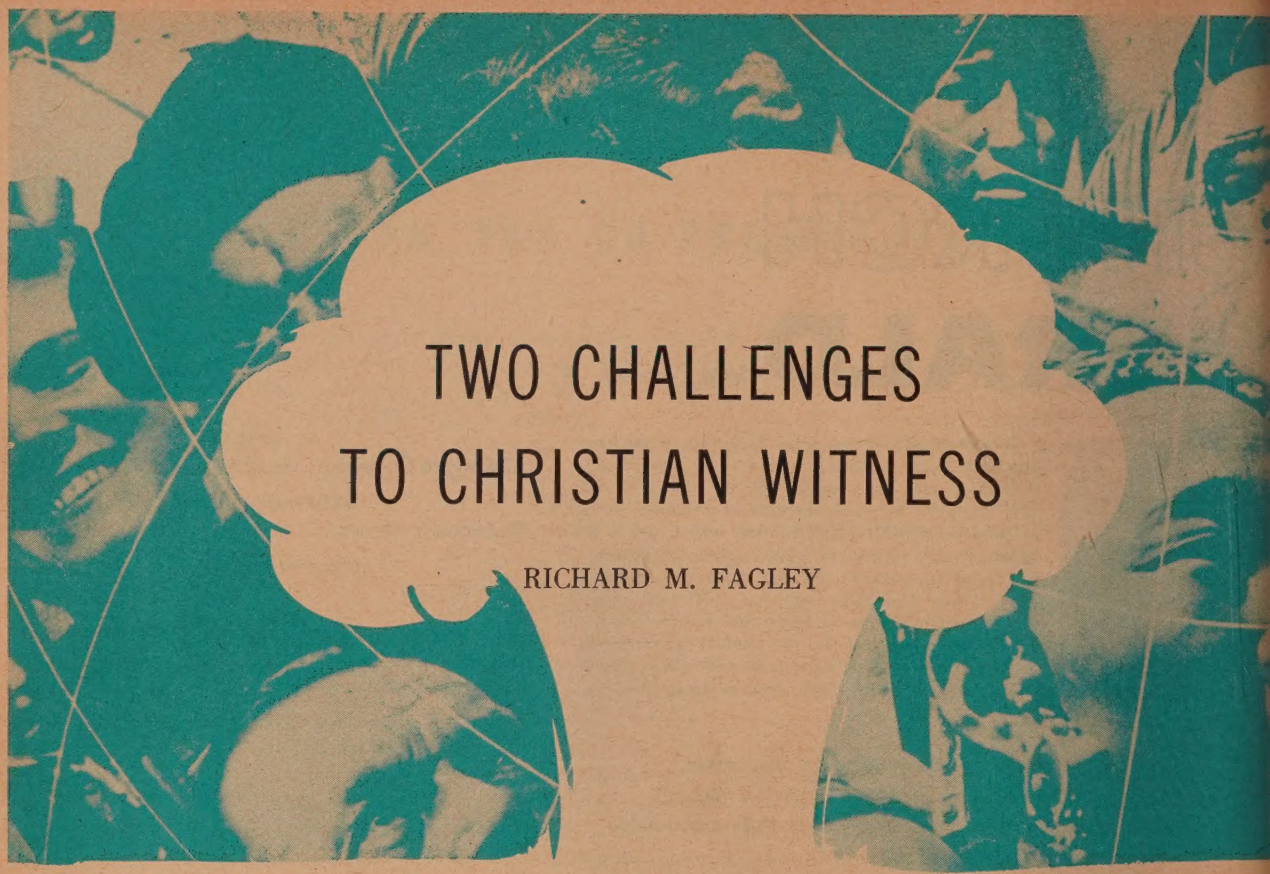


TWO CHALLENGES TO CHRISTIAN WITNESS

RICHARD M. FAGLEY

MY PURPOSE is to focus attention on two international problems which call for Christian study and witness: the challenge of disarmament and the challenge of development.

They might be described more dramatically in terms of the atomic bomb and the population bomb. One symbolizes Soviet-Western tensions, the problem of living together in a divided world.

Major Claims

The other symbolizes the equally complex and difficult relationships between the more developed societies of the temperate zones and the teeming, less developed societies of the tropical regions. These two sets of problems have major claims to attention. Moreover, they are interrelated.

The problem of disarmament has essential technical aspects. But the heart of the problem is not technical. It is political and moral. It is a problem of confidence. What gives rise to fear and danger is not the bomb but the bomb in the hands of a Russian or of an American, as the case may be. Our divided world, not the A- or H-bomb, is the crux of the problem.

Basically, therefore, our primary concern in a realistic approach to disarmament must be to find ways to cope with the issue of confidence. Two of the approaches which have commended themselves are attempts to find the first small steps on the road to disarmament — the A in the alphabet which may lead to more significant agreement — and attempts to deal more broadly with the political and moral preconditions of disarmament, which could induce a greater willingness to move forward. Let us look briefly at the two approaches.

As a possible small first step toward disarmament the section on international affairs at the Evanston Assembly of the World Council of Churches suggested a mutual pledge against atomic aggression. It is, of course, true that the U.N. Charter pledges the members not to engage in any aggression, atomic or otherwise. But the charter was drafted before the announcement of the atomic age and a specific pledge might reinforce it. More important, it was argued, such a commitment would combine the Soviet concern about a ban on atomic weapons and the Western concern about aggression.

The World Council of Churches in 1957 suggested a trial cessation of atomic testing as a possible small first step to break the atomic stalemate. It is true that a halt to testing by itself has little to do with disarmament, particularly when production and stockpiling continue. And the importance of relating the first step to the more essential steps was stressed repeatedly in the World Council statements.

Patient Effort

At our meetings in Denmark in August, the main emphasis was on the measures which should follow from this beginning. It is clear that the small advantage gained has no automatic relationship to the other and more significant elements of a disarmament system. Only prompt, patient and persistent effort will suffice to produce that step-by-step progress toward a trustworthy disarmament which can ease the heavy economic burdens and the heavier burdens of fear which weigh upon mankind. Yet success in the modest objective of policing a halt in atomic tests can help to create the confidence

Dr. Fagley is executive secretary of the Commission of the Churches on International Affairs of the World Council of Churches and the International Missionary Council.

cessary for larger agreements.

The hard fact remains, however, that ter a decade of atomic competition the ocess here envisaged cannot produce really safe disarmament system. There s been too much time to produce and de atomic weapons, and the only de- ce available for uncovering a secret bomb remains the screw driver. The nd of inspection required for a fool- oof system would prove intolerable.

A broader approach to the problem confidence is therefore doubly im- erative, both as a means to agreement n disarmament and as a means to make n imperfect disarmament system work.

Christian Concern

Christians, whose confidence rests not chariots or their modern equivalents ut in the Lord of history, have a par- cularly important contribution to make this connection. For the actions re- uired to develop confidence in a di- ided world are of the essence of peace- aking — a central Christian concern n international affairs. Consequently, ne ecumenical agencies have given con- derable attention to the political and oral preconditions and reinforcements eeded for disarmament.

There are many ways by which ridges of confidence can be built across ne chasms of distrust in a divided orld. Perhaps what is needed most is commitment by leaders and peoples a strategy of confidence which can elp to relate the various elements in a eaningful and creative whole. I men- on some of the factors which can help form such a strategy.

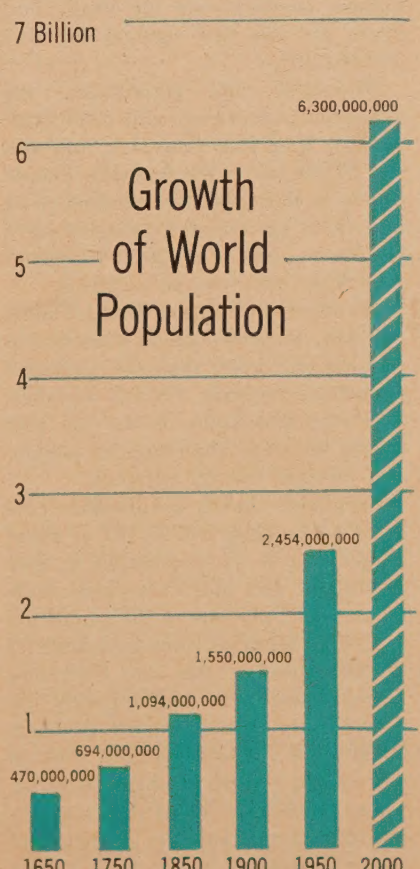
The Evanston section on international ffairs stated that nations must be will- ng "not to use force as an instrument f national policy beyond the existing loc frontiers." But the principle should e carried a step further by making a istinction between a military posture f strength, on which security depends, nd a military posture of menace, which ngenders fear and endangers peace.

The National Council of Churches in s 1946 statement on "Soviet-American elations" urged that the U. S. set an xample by renouncing the acquisition f military bases so distant from the ontinental United States and so close the Soviet Union "that the offensive hreat is both disproportionate to the efensive value to the United States and lso incompatible with a policy designed to dissipate distrust and to increase good will."

At the other end of the spectrum is the matter of cultural contacts, repeatedly supported in church statements. Another bright spot in the international scene has been the two Atoms-for-Peace conferences, which have helped to give the participating scientists a sense of fellowship in a common and creative endeavor. It is also gratifying that a number of church bodies have taken seriously the Evanston appeal for visitations by church representatives across the lines of conflict.

If it is important for the peoples to have contacts, it is equally important for their governments to have direct relations. One of the unfortunate departures from traditional diplomacy in an increasingly interdependent world has been the notion linking diplomatic recognition to approval, or at least non-recognition to disapproval.

The conduct of diplomacy by radio broadcast or press interview hardly seems an improvement over the old-fashioned methods of communication, or an advance over the traditional concept of recognition as a means to direct contacts with established governments, whether liked or disliked. Indeed, it can be argued that it is more important to have diplomatic relations where distrust prevails than where friendly intercourse is the norm.



The Evanston appeal urged governments and peoples "to continue to speak to one another, to avoid rancor and malice and to look for ways by which fear and suspicion can be removed."

A major area demanding attention from the point of view of international confidence is the vital question of reliable methods of peaceful settlement and peaceful change, for the pacific handling of disputes and the causes of disputes.

Peaceful Change

The relative neglect of this question, essentially related to that of disarmament, led the Commission of the Churches on International Affairs executive to prepare a special statement on "Disarmament and peaceful change" which was endorsed unanimously by the World Council's Central Committee. If nations are to submit weapons as decisive as atomic armaments to international limitation and control, there must be available trustworthy means for pacific settlement and the pursuit of justice. Otherwise, the will to disarm will be hamstrung.

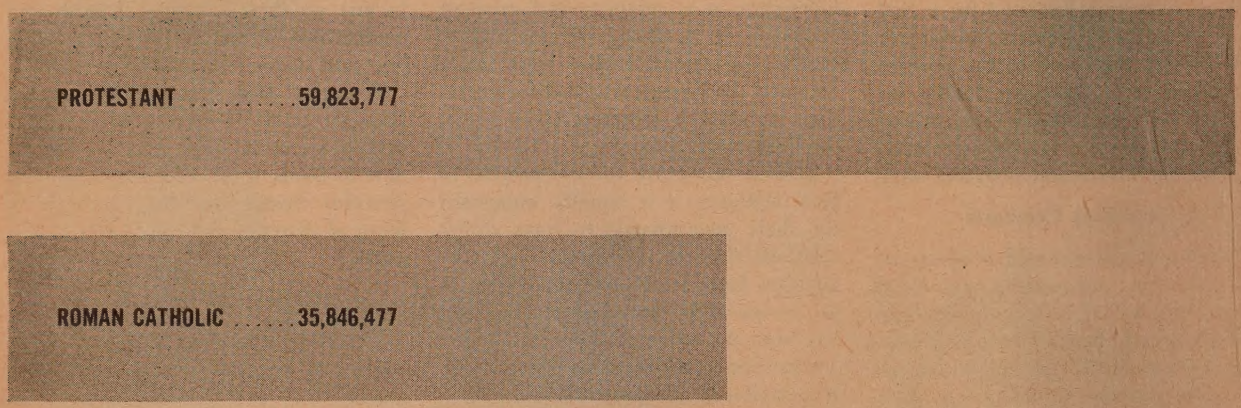
While the potentialities of regional associations for peaceful settlement and change merit consideration, the main new means to these ends is the United Nations itself. The General Assembly and to a lesser extent the Security Council have on a number of occasions been able, by the concerting of international opinion, to bring overt conflicts to a halt. Some specialized machinery to reinforce the purpose of peaceful settlement has been devised.

Following an analysis of the Korean situation at the Toronto meeting of our executive, CCIA officers proposed the establishment of a U.N. Peace Observation Commission to station international observers in areas of tension whose presence and ability to identify an aggressor could help to deter aggression and promote peaceful solutions. This proposal was approved unanimously by the General Assembly that winter, and the POC later helped to end armed in-

(Continued on page 31)

AN EDITORIAL

Church membership continues expansion



CHURCH MEMBERSHIP in the United States now stands at an all-time high for all faiths—104,189,678. This figure represents a gain of close to one million members for the year. Two years ago the total membership was 100,162,529.

Translated into percentages, the grand total, according to the *1959 Yearbook of American Churches*, indicates that 61 per cent of the American people belong to churches. One hundred years ago, in an age popularly considered to be devout, less than 20 per cent of Americans were church members.

For the first time since World War II, however, the percentage of membership increase was lower than the estimated population increase. Church membership rose nine-tenths of one per cent during the year; the estimated population increase was 1.7 per cent.

Protestant church membership *(see graph)* now totals 59,823,777 or about 35 per cent of our population, as over against the fact that Protestants made up only 28.7 per cent of the population in 1940. A study of Protestant statistics reveals, however, that one Protestant denomination that had formerly reported more than 1,500,000 members failed to file a report this year. Omitted also was the Church of Christ, Scientist, whose regulations forbid the "numbering of persons" and the reporting of such statistics.

Membership in the Roman Catholic Church (which includes baptized infants) is reputed to total 35,846,477 or about 21 per cent of the nation's population. Virtually the same ratio between Protestants and Roman Catholics appears to have been maintained for many years.

Other interesting figures indicate that church-school enrollment increased more than one per cent; per member contributions show an increase of more than 7 per cent and new church construction is at a new all-time high of $868,000,000.

Yet what do such figures really signify? What has religious arithmetic to do with the spiritual health of our country and the world? What proportion of those enlisted as church members are actually working at the job? How many are informed and intelligent about the dominant issues by which Christians are confronted?

We make no attempt in this connection to answer such questions except to say that the inner light of our faith can be made to shine out most clearly by those whose judgments are qualitative instead of quantitative. It is well to know how many are enrolled in our churches. It is far more important to make sure that the greater number of those so committed may be counted on when called into Christian action in our confused world. AVM

THE BASES OF MY HOPE

ANYONE who is not troubled about the state of the world today is probably himself in worse condition than the world. The utter disregard of moral values, the imminent threat of another world war, the political expediency so characteristic of our times — no sane person can confront these things and not be concerned about his grounds for hope.

Such grounds for hope can be found. There is nothing new about them and they have their lodgment in the great traditions of our churches. Each man or woman sees them from a different vantage point but, since one has to start somewhere, I begin with my own faith. In time of tumult these are the rocks of my steadiness. In days of trouble these are the grounds for my hope.

1. I know that God exists. I know that he really exists, exists as a being independent of the world, exists as one who was before the worlds began and will be though the worlds should come to an end.

God is not dead. He was responsible for the creation of all things we know about and all other things we do not know about, and he who made them has not lost control of them. God still knows what he wants to do with the world and is doing it. He is not retreating. He is not on the defensive.

Men may decide not to go along with God but God still goes along and, for those who match their pace to his, he is still the light that shines in the darkness and the rock that is not moved. God is not mocked.

God is our refuge and strength and we need not fear though the earth be moved and though the mountains be carried into the midst of the sea. His years are throughout all generations, and though the heavens and the earth should perish he will not change.

2. I have found God in Jesus Christ. I have seen the handiwork of God in sunset and sunrise. I have seen it in the birds and I have seen it in the people I have met along the way — in the good and the bad, in the strong and the weak, in the wise and foolish. God created them. And in them I have hints about what God is like and clues as to what he truly is.

But in the life of Jesus Christ I come to God face to face, and what before was "seen as through a glass darkly" now becomes a presence known and understood. Here he is, this God whom we have longed so earnestly to see. Here is Christ's self-giving love — here is his kindness, his mercy, his justice. And here in his humility, his steadiness, his purity — here God is.

Because of Christ we do not have to stand in doubt any longer. We do not have to guess. Once in history he stripped away the curtain hanging between himself and man. "Here I am," God said in Christ. "Look at me as you see me here in human flesh, and for all of your days on the earth build firm your faith on what you have found in these moments. For here you have seen and here you have known."

3. I know why I am on the earth. I was not put here just to be happy. I was not put here to make money. I was not put here to be popular or powerful, to be secure or at ease. These things may be good but they are not the greatest good.

The highest good of man is fellowship with God and for that purpose we were given human life. We were put on the earth to know God, to love him and to work beside him in the yet unfinished tasks of his creative purposes. It is here that life's true glory lies, life's real triumph, life's deepest satisfactions. And from any life so seen, no circumstance on earth can take away the meaning, the value or the victory.

God can be known whatever state the world is in, and sometimes better in the night than in the bright and shiny noon. God can be loved however hard the way and sometimes more truly when we share a little of the heartache he has always known himself. God can be served wherever men may be, and sometimes more effectively when the tide has turned against them and the weight of evil has to be reversed. I need not be harried today because I know why I am here. I am here to know God, to love him and to serve him, and no whim of fate or turn of fortune can prevent me from thus doing what God meant that I should do.

4. I have forever. Other people can slow down my progress. World conditions can prevent me from doing some things which I want to do at the time when I want to do them. I may often be thwarted and frustrated and hampered. But still my soul can be at peace because I know that I am not trying to beat a deadline. I am not like the grass of the field. I am not like the beasts of the forests. In the beginning God made me in his own image.

In the beginning God crowned me with glory and honor and caused me to be but little lower than the angels. His love is over all the way I go and, having made me and loved me, he will not snuff me out just when I am commencing to understand what he expects of me. I am not a mortal creature only. There is something deathless in my being. I go on forever. What I cannot do today will wait for me tomorrow. Eternity lies before me and I can afford to be patient. I can afford to wait.

There is no end to time and I have all the time there is. My soul has dignity. My soul has breadth and height and depth. And if the world rises up in my path and blocks the road on which I want to travel forward, that is not the tragedy for me which it might have been. I can take the longer way around and still arrive on time or I can stop right where I am and serve God there and know the while that I shall still be living when the world itself has passed away.

Christians have cause to be troubled today. They have cause to be sad and hurt and aroused. But they have no right to be discouraged. They have no reason for despair. We are in God's hands and God never slips. We are in God's love and God never fails.

ROY PEARSON

Dr. Pearson is dean of Andover Newton Theological School in Newton Centre, Mass.

Some do's and don't's about visiting the sick

I HAD SPENT a bad night in the hospital. When the doctor came in the next morning he was an hour changing my dressings. By mid-morning, I was worn out. Just before he left, the doctor asked: "Are you too tired to have visitors today?"

Spending lonely hours in bed all day long was not something I relished. I like people. I enjoy their fellowship and I knew that visitors in a hospital room could make the day go faster and lift a patient's weary spirits.

"No, doctor," I said, "I'd enjoy having some company."

It wasn't until four o'clock that afternoon that I realized what a mistake I had made. I was anything but cheered up by my visitors. I felt as if I never wanted to see anyone again. George Bernard Shaw once said: "I enjoy convalescence. It is the part that makes the illness worthwhile." And so it can be if we learn the art of visiting the sick.

One of the most common faults of hospital visitors is visiting too long. Nothing tires a patient more. A friend who was in the hospital recently told me that one of his relatives from out of town had come especially to see him. He felt obligated to stay with his sick cousin through the entire visiting period. His visit was appreciated but it would have been even more so if he had spent only ten minutes or so in the room and made an effort to return later. So the first rule, it seems to me, is to visit only for a brief period.

Be tactful, too, about a patient's condition. There is no joy in having a visitor burst into your room remarking: "Your color is bad" or "You look worse than I had expected!" Up to that moment the patient may have been doing quite well in his recovery; a few ill-chosen words might set him back days.

I know a middle-aged woman who had undergone a serious operation. The doctor had assured her that, unless complications followed, she could look forward to a normal, healthy life. But it just so happened that one of her relatives came to see her.

"Aunt Bessie died of this same thing. It seems to run in the family," the visitor remarked mournfully. "She never was quite the same after her operation." The doctor soon discovered that he would have to begin all over in building up his patient's morale.

When you are visiting the sick call attention to the flowers, to the cheery room, the view, the get-well cards or anything that will make the patient feel glad you came.

Whispering about the condition of the patient in his presence or outside his room is most certainly not recommended. Even if he is sleeping, don't take a chance on discussing the case with the doctor or a friend. It is very easy to make a patient anxious and fearful by whispering near him. He is quick to think he is worse than anyone will admit. If you must talk with the doctor, wait until you can phone him or see him privately.

"When I was in the hospital," protested a former patient, "I couldn't stand the way visitors sat on my bed. I was a diabetic patient and my feet were so sensitive I could hardly endure a sheet on them." Such inconsideration tires a patient and is as taboo as talking loudly.

A visit with a friend a few days ago brought this out very clearly. The other patient in the semi-private room had undergone surgery. Each night the family provided a private nurse. One afternoon when I dropped in to see my friend, I remarked: "Well, Gene, your neighbor is gone. You must be feeling better yourself; you're looking well."

"I do feel much better," he told me. "I had a good night's sleep for the first time since I came here. You know, that fellow next to me and his nurse kept talking late every night and I never got enough rest."

Another rule: Don't act as if you were on a picnic or at a party when you are visiting the sick. Remember, you are on a friendly errand. It is your responsibility to brace the patient's spirits, to aid him in getting well, to lift his morale.

Another important rule is to let the doctor be the doctor. He is the only one who can decide what ails the patient and what is best for him. Even if a close friend or member of your family once had the same symptoms, that is not enough to make you the doctor.

There are lesser things to keep in mind, too. For example, don't try to get into a hospital room even though the visitors' cards are all taken. A patient's visitors are limited because more than one or two at a time may be harmful.

Be careful about tempting the patient. If he is not permitted to smoke, don't smoke in his room; if he is on a diet, don't talk about food. Above all, encourage the patient with good news about his home, family and finances.

I met our doctor in the hospital corridor one afternoon. As we left the building I asked his advice about visiting patients. His answer can serve as a reminder to the millions of people who every day go to visit a sick friend: "Your visit with those who are ill can be a source of comfort if you just let common sense and understanding be your guides in the sick room," he replied. Simple advice, but I gathered from his tone of voice that all too few visitors follow it!

FRANK A. KOSTYU

Mr. Kostyu is minister of Immanuel Evangelical and Reformed Church in Alliance, Ohio.

Let the

atient enjoy himself

Where the Liberty Bel

The Liberty Bell as it appears today in Independence Hall in Philadelphia.

THE BELL is now cracked and set in a museum. When it was in full voice, Americans remember, it called their forebears to the struggle for liberty with which their country's history began.

A Pennsylvania congregation associated intimately with the bell's history is anything but a museum piece, however. Its voice is heard clearly in the community and any "cracks" in its wholeness and serviceability are being examined and mended.

200th Anniversary

Zion Reformed Church in Allentown, Pennsylvania, where the Rev. Ernest F. Andrews is now minister, is eagerly looking toward the future, even while it cherishes its historical associations. Its people are planning to celebrate its 200th anniversary with a thorough study and renovation not only of its physical plant but also of its actual program of work.

The story of this church's association with the Liberty Bell, as outlined in the *History of Zion Reformed Church* by Dr. Simon Sipple, minister of the church from 1910 to 1956, goes something like this:

It was to Allentown (or Northampton, as the struggling village was then known) that the Liberty Bell made its first trip. In September 1777, a little more than a year after the bell had fired the hearts of the patriots by proclaiming "freedom throughout the land," the British became rather too numerous for comfort in the vicinity of Philadelphia. At a meeting of the executive council it was decided to send the Liberty Bell, together with the chimes and tower bell of Christ Church and the tower bell of St. Peter's Church, eleven bells in all, to some distant settlement.

For Safe-Keeping

The British were in need of ammunition and what a delight it would have been to them to convert "the herald of freedom" into cannon balls! The patriotism and loyalty to the Continental cause of the citizens of Northampton were well known to the executive council and it was decided to entrust the Liberty Bell to the care of the people of this village.

– In those days farmers from this region made frequent trips to Philadelphia. They would arrive in the city with wagon loads of produce and return apparently "empty-handed." On the returning farm wagons the bells were packed, carefully covered with potato sacks and the refuse of stables. Once safely hidden, the announcement was then made that the Liberty Bell had been sunk in the waters of the Delaware. Many people are still under the impression that the Delaware was the hiding place of the bell but that this is wrong is shown by the following entry in the diary of the Moravian Church at Bethlehem, under the date of September 25, 1777: "The bells from Philadelphia brought in wagons. The wagon with the State House bell broke down here, so it had to be unloaded. The others went on."

CHURCH OF THE MONTH

John Jacob Mickley drove the team on which the Liberty Bell was loaded. After his wagon broke down Frederick Leaser, another farmer, came along and the bell was loaded on his wagon and the journey to Northampton resumed.

Arriving at this place, the bells and the church chimes were hidden underneath the floor of the old Zion Reformed Church, the minister, the Rev. Abraham Blumer, assisting in the concealment. Here the bells remained until after the evacuation of Philadelphia by the British in the latter part of 1778, when they were taken back to Philadelphia.

The old church which sheltered the sacred relic was razed in 1838 and a more modern edifice erected which, in 1886, gave way in turn to the present impressive church building, with its memorial window facing Hamilton Street in honor of its role in the safekeeping of the Liberty Bell.

Commemorative Plaques

Two bronze plaques commemorate these events. One given by the Daughters of the American Revolution was placed in the exterior wall of the church; the other given by the state was placed on a granite block in front of the church.

Allentown was founded (as Northhampton) in 1762, in an area which had come into the possession of William Allen, who was mayor of Philadelphia and later chief justice of Pennsylvania.

Bicentennial committee is studying program and facilities.

ound haven

ome residents of the Reformed and utheran faiths joined in building a log hurch on a site given them by Mr. llen. Later, the Reformed and Lueran groups separated and built their wn structures. The first minister, the ev. Dr. John Daniel Gros, served this eformed congregation from 1765 to 770.

The three ministers succeeding him erved this congregation and others asociated with it in the pastoral charge or thirty years. The longest pastorate vas that of Dr. Sipple which lasted for orty-six years, beginning in 1910.

Historical High Points

High points in the history of Zion Reformed Church are noted on a tablet in the vestibule:

"This church was a sanctuary for the Liberty Bell concealed in the second church on this site, built 1773, Abraham Blumer, pastor (1771-1801) and army chaplain. First place of worship built here 1762. A general hospital for soldiers of the Continental Army. A refuge for residents during Indian massacre, 1763. A place of organization of company for defense, October 8, 1763, by Pastor John Joseph Roth, George Wolf, captain. The home of first Allentown school, Francis Turner, teacher. The birthplace of Cedar Crest College, organized September 5, 1867."

For a century Zion Church was the only church of the Reformed persuasion in the community. It has thus played the role of "mother church" to the fourteen other E and R congregations now in the city. Since its building — the fourth on the site — is in the heart of the city's business district, it has all the problems of a downtown church and a membership, numbering 1,122, scattered throughout the city and its suburbs. Night meetings must take into account the stores' shopping nights, when parking space is not available for church members' cars. On Sundays, however, the nearby parking spaces of stores and a bank are available.

Photo of Liberty Bell, RNS. Other photos courtesy of the Zion Reformed Church.

Zion Church in downtown Allentown, Pa. is known as the "Liberty Bell church."

Because of its downtown location and its fame as the "Liberty Bell church," Zion is the center for a number of special events. The traditional three-hour Lenten services sponsored by the Allentown Council of Churches, of which Zion is a member, are held in its sanctuary. The United States Army Ambulance Association holds its annual service there on the Sunday nearest Veterans' Day. State and national conventions meeting in Allentown traditionally hold worship services in Zion Church.

A continuing program, under the slogan "Zion is going forward," was adopted two years ago. A bicentennial committee is making a continuing self-study of the program and physical facilities of the church, aimed toward drawing up a comprehensive plan for the church. Part of the plans are already in operation.

Visions for the future include rebuilding the Akron-style church-school building and a Liberty Bell chapel in the basement where the bell was concealed.

Traditional projects of Zion's organizations include support of a Japanese girl student by the Seiple-Traub Missionary Society, support by the Young Women's Missionary Society of a polio victim, and a life-size crèche erected each Christmas by the Churchmen's Brotherhood on the church's front lawn.

The present minister, the Rev. Ernest F. Andrews, is a native of Allentown. A graduate of Moravian College and of Lancaster Seminary, he received an M.A. degree from Bucknell and an S.T.D. degree from Temple University.

The Secret of Luca, *by Ignazio Silone, Harper and Brothers, New York, 183 pages.*

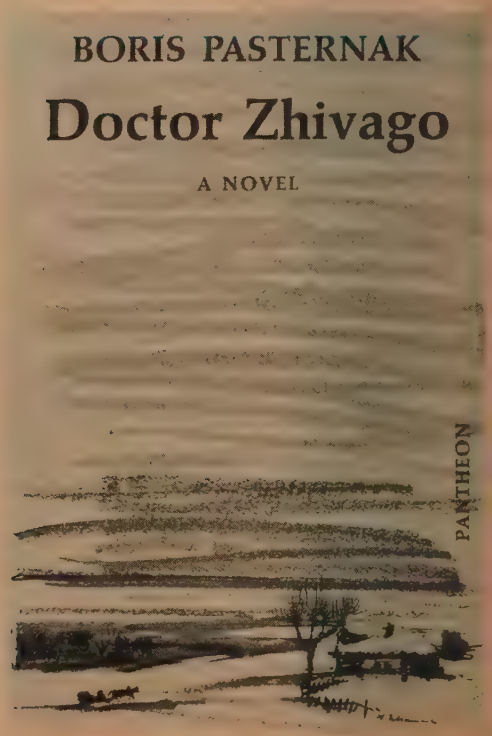
Doctor Zhivago, *by Boris Pasternak, Pantheon Books Inc., New York, 559 pages.*

IN THE MIDST of a sea of excellent modern novels, which admittedly have religious significance, we find all too few that are strong affirmations of Christian faith.

This fall two amazing books have come to American readers from across the sea. Both are translations—one from Italian and the other from Russian. Both are works of the highest literary quality and both are testaments of mature and luminous Christian faith.

Since *Bread and Wine*, we have come to expect from Ignazio Silone novels which wrestle with the deepest moral problems of modern man in a dimension of eternal truth. *The Secret of Luca* is such a book. The setting is an

TWO CHRISTIA



lian village and, while the external ents which form its background are ntemporary, the essence of the book such that it could have happened in y century of the Christian era.

Luca Sabatini has been released from ison after thirty years and returns to s town. He had spent all these years iprisoned for a crime he did not com- it because he refused to give any testi- ony that might have helped in his fense. Many people in the village are raid of his return because of what it ay reveal about their own complicities id weaknesses.

Returning to the village at the same ne is Andrea, a hero of the fight gainst fascism. He is welcomed by eryone for the benefits he may bring the village. To the consternation of l, Andrea becomes the close friend nd champion of the ex-convict and sets ut to track down the truth of the events hich thirty years before had sent Luca jail. The heart of the story is Luca's

sent to Italy where it was subsequently published and has just been translated into English.

How Russian censors ever could have considered allowing this book to be published is unexplainable. It is a devastating attack on Communist philosophy and practice—all the more telling because it is written from the inside and with a certain human appreciation of "why" it all happened. As a matter of fact, it makes American "anti-communism" of the J. Edgar Hoover variety seem patently ridiculous. The real horror of communism is so much more involved in betrayed Christian idealism and human sin—not unlike what we 100 per cent Americans often practice.

But the book is not just a testimony of the violence and debasement suffered by the human spirit under the Soviets. In many ways it seems like a twentieth-century continuation of *War and Peace.* (The abundance of characters, all having three names, several nicknames and aliases, is an unfortunate similarity.) The events cover thirty-five years of Russian history, beginning at the turn of the century. The life of Yurii Andreievich Zhivago is followed from his early childhood to his death. The perspective on him and his contemporaries is continually varied. Sometimes we look through his eyes, sometimes through the eyes of those he loves or hates. We have notes from his journal and at the end of the book there is a short collection of poems written supposedly by Doctor Zhivago. We also get an intimate view of life among the intellectual and liberal middle class before the revolution.

Zhivago at first hails the revolution as the beginning of a new day but later withdraws with disgust from the new view of life Bolshevism offers. The major part of his mature life is spent fleeing from the world of the commissar or in captivity by rebel forces. All of his close, personal relationships are strained or severed by suspicion. When his family is exiled, he slowly begins to disintegrate as a human being.

The remarkable thing about the book lies beyond the level of documentation. It is the persistence and indeed the victory of the Christian meaning of life and history in the face of paganism.

After his death, the woman who had shared this triumphant faith with him, along with the anguish, reflects thus on their relationship: ". . . Never, never, even in their moments of richest and wildest happiness, were they unaware of a sublime joy in the total design of the universe, a feeling that they themselves were a part of that whole, an element in the beauty of the cosmos. This unity with the whole was the breath of life to them. And the elevation of man above the rest of nature, the modern coddling and worshiping of man, never appealed to them. A social system based on such a false premise, as well as its political application, struck them as pathetically amateurish and made no sense at all."

This is one of the few explicit statements of a theological position in the 559 pages and yet the whole narrative communicates this sense of the joy of God incarnate in Christ. It possesses the glory of the Orthodox celebration of the Resurrection and does so in relation to nature, to historical events and supremely to the free individual set in the midst of these events.

There is a wholeness about human life and the universe presented which seems all the more remarkable because it is set in such terrible suffering and brutality.

Here are two books, both written out of religious traditions that are non-Protestant, yet both contending with powerful legions of the Anti-Christ. Often they seem to be affirming the deepest convictions of Protestant Christianity—and with insight and vigor. They shame us in our dulled and timid religious beliefs. They also bless and challenge us.

NOVELS

ROBERT WARREN SPIKE

wn self-sacrificing love, so complete nd simple that no one, not even An- rea, can at first accept it as truth.

Here is a simple little story on the urface, well told and without artifice. Yet as one reads on he begins to feel hat the simplicity is like that of the gospel itself. He sees the elements of ife so recognizably, so surely that they become suddenly transparent and reveal instead the profound purposes of life.

And as the reader reflects on the book ater, he wonders why it is that this story of a pure love among ordinary nen and women does not seem contrived or moralistic. In an American context, however, it would hardly be believable.

The second book, *Doctor Zhivago,* is far more complex. The author, Boris Pasternak, has been known chiefly for his poetry. This book, which has taken many years to write, was at first approved for publication in the Soviet Union but later the approval was withdrawn. In the interim a manuscript was

Dr. Spike is general secretary for program of the Board of Home Missions.

Do we need a new China Policy?

HERMAN F. REISSIG

On September 10, 1958, the Council for Christian Social Action sent identical telegrams to President Dwight D. Eisenhower and to Secretary of State John Foster Dulles. The telegrams said:

"The Council for Christian Social Action of the United Church of Christ has consistently held that the United States must remain strong and alert in the face of the international Communist movement. Such strength is not solely military, and other factors—psychological, economic and diplomatic — are more important. The defense of Quemoy and the Matsu Islands seems to us unwise and unnecessary on both military and these other grounds and a threat to the peace of the world. We also believe that our entire Far Eastern policy needs radical revision, including a new policy toward the Peiping government together with international guarantees of the integrity and independence of Taiwan (Formosa)."

Statement of Policy

This message, adopted after long and sober discussion at a meeting of the council in Cleveland, is also, for the council, a statement of its own policy which it commends to the members of the Evangelical and Reformed Church and to the Congregational Christian churches. The members of the council know that there is much more to be said — that there are strong arguments on both sides of the question. They have, therefore, asked the council's International Relations Committee to prepare a longer statement and to assemble study materials for use in our churches. This brief article will attempt only to make perfectly clear what the council said — and did not say — and to cite a few of the relevant facts.

There is involved here no question of "appeasement." The CCSA is quite well aware of international communism's ultimate purposes and of the international record of the Peiping government. No one should suppose, and the CCSA does not suppose, that if the United States were more "reasonable" and its policies more "flexible" the Peiping government would then be peaceful and cooperative.

There is nothing in the history of either the Moscow or the Peiping regimes to warrant such optimism. Secretary Dulles has correctly described such expectations as "romantic." The United States must, as the telegram says, "remain strong and alert in the face of the international Communist movement." And this is an attitude and position to be recommended, not only on the narrow grounds of United States security but in loyalty to Christian values and goals. Peace and justice cannot be served by actions which weaken resistance to the spread of communism.

It is because they want to strengthen the whole cause of peace, justice and freedom that many Americans, including leaders of our foreign mission boards as well as the CCSA, ask for "radical revision" of present U.S. Far Eastern policy. Before outlining some of the agreed upon facts in the situation let us caution ourselves against one argument frequently used by those who criticize U.S. handling of the immediate crisis. "How would we feel," the argument runs, "if a foreign power held possession of Staten Island?" We would not, to be sure, like it. We would burn with resentment. So much we have in common with the government of China.

But to measure the validity of Chinese feeling by what we would feel in similar circumstances leaves out of account an immensely important difference. We would not be looking beyond Staten Island to a large area of the world, with the purpose of imposing upon it our political system plus control of it from Washington. The reaction of Peiping to foreign control of the Quemoy and Matsu Islands and of Formosa is thus partly understandable, natural, reasonable and, partly, it is something Americans would not accept as justified. Individual Communists are human beings who react about as other human beings react. But Communist governments are "something else again" and their psychology is not to be measured by examining ours.

Let us outline the main relevant facts. Formosa (now called Taiwan in official circles) was formally incorporated as part of China in 1683. It was ceded to Japan in 1895 and was part of the Japanese Empire from that date until 1945. But the political history of the island between 1683 and 1895 is cloudy. In any case, neither Nationalist China nor Red China has a clear historical right to possession of Formosa. The Formosans are partly Chinese and partly of another Asiatic strain.

Important Questions

When Chiang Kai-shek lost the civil war in 1948, he fled with his remaining forces to Taiwan and took possession of the island, against the bitter resistance of many Formosans. Some time later the U. S. concluded a treaty of mutual defense with the defeated general. Thus the people with the best claim to the island are the Formosans themselves, and they have not been consulted.

Among the questions we must ask—there is space here only to ask them—are: Should Formosa be assigned or given to China or should it be created as an independent nation, and who should make the decision? Does the U. S. have valid ground for its unilateral policy of protecting Chiang in his possession of Formosa? How important is Formosa as a point of defense against Communist designs on other Asian countries?

It should be said, and emphasized, that no one outside the Communist world is willing to see the Chinese on Formosa given over to the tender mercies of Peiping. But to provide a refuge for Chiang and his people is one thing. To act as if they had indisputable right to Formosa and even to deal with them as if they were the government of China

(Continued on page 32)

Dr. Reissig is international relations secretary of the Council for Christian Social Action, United Church of Christ.

FRANCES S. SMITH

SOME DAY SOON a plane will come to rest on one of the 3,000 isles and atolls in the South Seas. From the plane will step a woman of many skills who has come to carry out a unique mission to the rapidly awakening women of the New Hebrides, the Carolines, the Fijis, the Tuamotus and other island groups.

She will be the Woman's Interest Officer sent by some 10,000,000 American church women through their offerings made during the annual observance of World Community Day, November 7.

A specialist in adult education, she will have had experience in community organization and women's activities and also be familiar with that great chain of islands stretching across the South Pacific on which live some 3,000,000 persons in every stage of cultural development from the stone age Melanesians in New Guinea to the more advanced Polynesian Islanders.

A second project to which 700,000 Congregational Christian women and 350,000 Evangelical and Reformed women will contribute—along with church groups across the nation—is a training project for Christian women in Lahore, Pakistan. As part of a small Christian minority in a predominantly Moslem society, they find it difficult to compete for jobs in a land where unemployment is high. So a new venture in technical training for women is being established. Centers have been set up where village women teach each other needle arts and crafts. Materials are supplied and the products sold through the sales organization.

Both of these projects are direct expressions of the World Community Day theme for 1958—"Exchange: Goods, ideas and people." The theme highlights first the significance of world trade, with all of its complexities—moral and political. To aid the church women in their study a pamphlet titled "Together We Are Strong" (available from the U.S. Government Printing Office for 20 cents) is suggested. The fact that trade between nations is the life blood of an enduring world order and helps to lay the foundation for world peace will be emphasized.

In many communities a World Community Day committee is at work developing a program for the observance. In some cases a panel discussion will be used, in others a dramatic presentation. Almost all programs will include a service of re-dedication in which women will pledge to use their influence to the end that new scientific techniques for producing more food and new sources of power to lighten the burdens of depressed people may be used for the benefit of all mankind. They will also pledge to help in the exchange of manufactured goods and raw materials to effect a better life through increased world trade; in the exchange of ideas to break down unnatural barriers; and in the creation of mutual understanding between peoples everywhere.

In addition to worshiping through their offering, church women will provide material aid in the form of balls of yarn—any color, any kind—and new yard goods of any length and weight. These will be sent to refugee mothers in European and Middle Eastern camps so that they may sew and knit for their families while they await resettlement.

Church women wishing to observe World Community Day may secure a packet of materials from the Publication and Distribution Office, 120 East 23rd Street, New York 10, N. Y. for 50 cents.

IN THIS FREEDOM WE LIVE

During a service of Holy Communion, Luther helps in celebration of the sacrament.

The excommunicated Luther defends his convictions at Worms.

HAVE YOU EVER wondered what made the Prodigal Son leave home? It was a good home. His father couldn't have been too strict or he wouldn't have handed over the cash so readily when he went away or been so ready to kill the fatted calf on his return. What made him pack his bags and leave, this younger brother, this prototype of the juvenile delinquent?

Martin Luther, a Reformation leader, teaching at University of Wittenberg.

I believe he was bored. Reading between the lines we can almost sense his very kindly, respectable family with nothing to offer a lad of spirit. The home was haunted by that elder brother—so good, so right, so dutiful, so obedient and so dull.

Day after day he would rise on time, salute his parents, say his grace, eat his breakfast and go off to work with his halo perfectly adjusted. There was never an argument, never an explosion. The brother was the faithful echo of his father's opinions on farming, politics and religion. The young man couldn't take it any longer. Life was calling, life that seemed to beckon from beyond the hills that hedged his father's home. In his opinion, his elder brother wasn't really living. What was wrong with the Prodigal Son—and what happens to every youngster who breaks out on his own—was not so much the desire to be free as an illusion that freedom could be gained by throwing off all allegiance and obligation. Freedom is not the absence of external restraint, for there is no more monstrous tyrant than the ego craving for immediate and ever more demanding satisfactions. To make one's own

While hidden by friends, Luther translates the Bible into German.

Luther preaches his doctrine of a justification by faith in Cathedral at Worms.

DAVID H. C. READ

self the inner Lord, the self that always cries "Give me!" is what the Bible means by sin. This is the verdict of our Lord. "Verily, verily, I say unto you, whosoever committeth sin is the slave of sin."

The fact is that neither the elder brother nor the younger were free men. They were both slaves—one within the dismal circle of self-righteousness, the other in the toils of his selfish passions. There is only one place where the light of true freedom shines out in this story: it is at the point where the Prodigal stands ragged in the presence of a welcoming father—a wanderer returned, a sinner forgiven.

This is the beginning of real liberty. It is here that the bells begin to ring—"and they began to be merry." The "music and dancing" had no meaning in the far country. They have no meaning for the dull and indignant elder brother. But they are the very heart and soul of the one "who was dead and is alive again, and was lost and is found."

Dr. Read is minister of the Madison Avenue Presbyterian Church in New York City. Prints by courtesy of Culver Service, New York City.

This is what the Apostle Paul means by the "liberty wherewith Christ hath made us free." It is the freedom conferred on us by the Lord when we yield our lives in penitence and faith; the freedom that we know when we have come home to the family of God; the freedom that comes with the words: "Thy sins be forgiven thee; go in peace." This is the first and final freedom of the Christian man.

We do not begin with any theory of political or religious rights. These freedoms that we cherish spring from the central freedom of the gospel. They were fought for and won by men who knew in their souls this freedom with which Christ has made us free. "If the Son shall make you free, ye shall be free indeed."

Everyone who has ever made a serious Christian commitment knows something of this freedom. At least when we hear it resounding from Holy Scripture we know that it is true. The moments when we have been most truly free are those times when we have been closest to Christ, and we know to our cost that when we have been farthest away from him our bondage has been greatest. One reason why we worship together is that in worship we come nearer to our Lord and he comes nearer to us with his delivering touch.

If we had eyes to see, the finest decoration in our churches at the end of a service would be a pile of broken yokes—broken yokes of bondage. The trouble is that the liberating note of the gospel does not sound loudly enough in our souls. We are familiar with the words and formulas. We take for granted the message of God's free grace, forgetting that it is as true in the religious as the political world that "the price of liberty is eternal vigilance." Paul knew the dangers of slipping back into a religion that is less than Christian. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Quite clearly one "yoke of bondage" with which we are continually entangled is the bondage of the Prodigal, the bondage of self. This is the standing engagement of the Christian—to keep the liberating flame of the love of Christ alive and burning so that our bond-

(Continued on page 23)

An Adventure in Understanding

ANGIE DEBO

ON JULY 2, nineteen of us—members of Evangelical and Reformed and Congregational Christian churches—picked our way across the sticky asphalt of New York's International Airport to the waiting trans-Atlantic plane. We were beginning a five-week "adventure in understanding."

Annual Tour

This was the 1958 European Seminar, one of the annual study tours conducted by the Council for Christian Social Action of the United Church of Christ. Our directors were the Rev. Galen R. Weaver, the council's secretary for racial and cultural relations, and his wife, Reva, who was soon to demonstrate her genius for attention to details.

We were on our way to England, France and West Germany, then to Berlin, that tragic schizoid city. We were to cross the Iron Curtain into Poland and Soviet Russia and enter the West again through Social Democratic Finland and Sweden.

We came from widely separated areas in the United States and our vocations ranged from the ministry to engineering. At the airport we didn't know each other very well but we were to become close friends in the weeks that followed.

Those weeks now appear richer in retrospect than our most sanguine expectations. A "bonus" not mentioned in the soberly worded prospectus was the ample time allowed for sight-seeing with the inevitable picture-taking. But, of course, the most rewarding experiences were the face-to-face contacts with more than sixty religious, intellectual and political leaders in the countries we visited.

An English highlight was our visit to the Houses of Parliament. There we were received at tea, where we met six members of both parties and joined in a stimulating exchange of ideas on the international situation. We were then shown around the historic buildings and some of us were privileged to listen to a debate in the House of Commons. Two members of Parliament were our guests at dinner in our hotel and after dinner they vigorously debated the Labor and Conservative positions on the Soviet menace and the crisis boiling up in the Middle East.

In France the talk was of Premier Charles de Gaulle, the future of France and its overseas territories. But perhaps our most informative experience was a visit to a French agricultural community. This cooperative farm was so much like our privately-owned farms in the wheat belt that we might have been at home.

Members of the social action tour leave Idlewild Airport for flight to England. The leader of their group, the Rev. Galen R. Weaver, is at the extreme left.

Severed Country

In West Germany the word "miraculous" used to characterize the economic recovery is really not too strong a term. An even greater miracle has been the spiritual recovery: the apparent repudiation of Hitlerism, the acceptance of democracy, a sense of unity and a lessening of bitterness. But always present is the consciousness of being in a severed country and the problem of absorbing the unceasing stream of refugees from East Germany.

All this came to a focus in Berlin. Outwardly the western sector shows the same recovery as West Germany. But the usual 3,000 refugees a week has increased to 5,000 during recent months, with an increased proportion of "intellectuals." We visited some refugee camps and also talked with several religious leaders, including the heroic Bishop Otto Dibelius of the Evangelical Church in Germany who told us of the stepped-up drive in the East Zone against the Protestant churches.

In East Berlin we saw the shining new façade of Stalin Allee, the magnificent Russian war memorial, the slogans and red flags, the uncleared rubble, the empty streets and empty shops, the

Russian children play in the yard of the former Smolny monastery in Leningrad against a background of tenements.

Historic Brandenburg Gate as seen from the western sector of Berlin with famed Unter den Linden leading to Russian sector.

strained faces of the people. We had crossed the Iron Curtain at a tense time. Only the day before we reached Berlin American Marines had landed in Lebanon and the controlled press and radio were grinding out their condemnation of our action, but we never encountered any personal hostility.

In Warsaw we saw additional evidence of Stalin's megalomania in the multi-storied Palace of Culture towering above the rubble of the "people's" housing. His vaunted "gift" to the Polish people was small return for the tribute of coal that drained their economy.

Friendly People

The Poles at present have considerable freedom of speech (but not of the press), emancipation from the secret police and other advantages won in the revolt that stopped just short of a similar revolt in Hungary two years ago. But they know how precarious the balance is — and they see no hope for the future. They look furtive, withdrawn, secretive. Though no one has ever quenched the Polish free spirit, defiant endurance has taken the place of hope.

In the USSR we saw a people strong, confident, proud and on the move. Against a background of the fantastic beauty of their many-domed churches and the unbelievable magnificence of the palace treasures of their czars, their look is toward the future. This optimism may not extend to peasant communities starved into collectivism or to subject peoples forced into the Russian mold. This we could not judge for ourselves.

The friendliness of the Russian people is spontaneous and genuine. It seemed to be in obedience to orders from headquarters that they threw ink and stones against the American Embassy only a short time before we reached Moscow.

There is little doubt concerning the technical excellence of their schools, that is, in non-political fields where thought is relatively free. But here is a question we cannot answer: Can intellectual curiosity be stopped at a predetermined point? Upon this answer hinges in part the future of the world.

We attended an Eastern Orthodox service at the holiest religious center of old Russia. The exotic splendor of the setting, the strange beauty of the music, the intense devotion of the worshipers who packed the assembly seemed to us chiefly a fading echo of the past. Nearly all the congregation were elderly and most were women. Their faith seemed tragic and nostalgic rather than vital.

We gained an opposite impression in a Baptist church and from an interview with the minister. Here people of all ages joined in a simple service that carried us back to the first century of Christianity. There are half a million Baptists among the two hundred million people of the USSR.

From Leningrad we started by train on our way to Finland through Karelia, once the most fertile part of Finland but now—since its seizure by the USSR—an almost barren land. We crossed a wide barrier of barbed wire and clearing, then entered a country so thriftily tended, so well ordered that it seemed like a model of prosperity. But the courageous, friendly Finns have difficult problems and the Communists have made gains in the recent election.

In Sweden we were briefed by a member of Parliament on his country's determination to maintain its neutrality, visited the labor court—a Swedish innovation—and talked with leaders in religion and education.

Judging from our earnest discussions during three evaluation and summary sessions — in Paris, Leningrad and Stockholm — we all felt that we had gained much insight into the deeper problems, the enduring aspirations of the people of seven nations, each with its special dilemmas and achievements. We feel we are more appreciative of our own country and more responsible citizens of the world because of this experience.

Moscow young people draw near to hear an American discuss life in the U.S.

Dr. Debo of Marshall, Okla., a member of the Evangelical and Reformed Church, recently retired from the staff of Oklahoma State University. She is the author of several books on the Indian American. Photos by Pan American Airways and Wide World Photos.

Our United Mission

1. United States: C.C. (Board of Home Missions and Service Committee), E & R (Board of National Missions, Board of Christian Education, The Commissions of Higher Education, Church and Ministry, and Benevolent Institutions)
2. Mexico: C.C. (American Board, Service Committee)
3. Honduras: E & R (Board of International Missions)
4. Ecuador: E & R (Bd. Int'l Miss., Comm W. Ser.)
5. Puerto Rico: C.C. (Bd. of Home Missions, Ser. Com.)
6. Argentina: E & R (Commission on World Service)
7. Europe: C.C. (Am. Bd., Ser. C.), E&R (Comm W. Ser.)
8. Morocco: E & R (Commission on World Service)
9. Dakar: E & R (Commission on World Service)
10. Uganda: E & R (Commission on World Service)
11. Kenya: E & R (Commission on World Service)
12. Liberia: E & R (Commission on World Service)
13. The Sudan: E & R (Commission on World Servic
14. Gold Coast: E & R (Commission on World Serv
15. Ghana and Fr. Togoland: E & R (Bd. Int'l Miss.)
16. South Africa: C.C. (American Board)
17. Angola (West Africa): C.C. (American Board)
18. Rhodesia: C.C. (American Board)

. Near East: C.C. (American Board, Service Comm.)
. Palestine: E & R (Commission on World Service)
. Lebanon: C.C. (Service Committee)
. Iran: E & R (Commission on World Service)
. Iraq: E & R (Board of International Missions)
. Pakistan: E & R (Commission on World Service)
. Ceylon: C.C. (American Board)
. Madura (South India): C.C. (American Board)
. Marathi (West India): C.C. (American Board)
. Cen. India: E&R (Bd. of Int'l Miss., Comm on W. Ser.)
. Burma: E & R (Commission on World Service)
30. Thailand: E & R (Commission on World Service)
31. Vietnam: E & R (Commission on World Service)
32. Malaya: E & R (Commission on World Service)
33. Hong Kong: E & R (Bd. Int'l Miss., Comm W. Ser.)
34. Indonesia: E & R (Commission on World Service)
35. Formosa: E & R (Commission on World Service)
36. Korea: C.C. (Ser. Comm). E&R (Comm W. Ser.)
37. Japan: C.C. (Amer. Bd.), E&R (Comm W. Ser., Bd. Int'l Miss.)
38. Philippines: C.C. (Amer. Bd.), E&R (Comm W. Ser.)
39. Micronesia: C.C. (American Board)

Research by Ethel F. Case, Missions Council.

E and R General Council Meets in Burlington, Iowa

ELMER F. ANSLEY

A TELEGRAM announcing disaster half a world away—and a later announcement that within twenty-four hours help had been sent — was the most dramatic event at the meeting of the General Council of the Evangelical and Reformed Church in Burlington, Iowa, September 15-18. The General Council is the executive group which handles the denomination's business between the meetings, every three years, of the General Synod.

Emergency Gift

The telegram told of floods occurring at almost the same time in the Han River area near Seoul in Korea and near Lahore in West Pakistan. The message came to Dr. Reginald H. Helfferich, executive secretary of the Commission on World Service, who was attending the General Council meeting. Within hours, an emergency gift of $1,000, over and above the year's allotment to each area from World Service funds, was cabled to relief centers in each place through banking facilities in Switzerland.

In West Pakistan more than 600 villages were devastated, affecting more than 13,000 families, following a 16-inch rain. In the flood in the Han River area, characterized as the worst in twenty-five years, the shack homes of more than 15,000 refugees were swept away.

In telling of the response to the urgent need, Dr. Helfferich also announced that when trouble began in Lebanon during the summer the E and R Church was there too—with $3,000 to aid refugees in Beirut and Tripoli.

In all three cases, the help was given in close cooperation with Church World Service, the relief agency of the National Council of Churches. CWS also cabled funds totaling $40,000 to the distressed areas, as well as shipments of clothing, food and medicines.

The council also heard the president of the church, Dr. James E. Wagner, report that the United Church of Christ "has been acting more and more like a true church." Pointing out that "there still remain many difficult problems to be solved," he said many kinds of data "make clear one joyous fact — the Lord of the church has brought us a long, long, way — farther than probably any of us could venture to dream of or hope for a year ago last June."

As specific evidence, Dr. Wagner spoke of the progress being made in preparing the proposed constitution for the United Church. He reported that he and Dr. Fred Hoskins, minister and secretary of the General Council of the Congregational Christian churches, had spent several days together drawing up a tentative final draft to be presented to the committee on the constitution, in preparation for its report to the Second General Synod of the United Church of Christ. This will be held at Oberlin, Ohio, July 5-9 next year.

New Members

It was also reported that an increasing number of ministers are being called from one of the two uniting bodies to churches of the other, and unions of local congregations have taken place in over a dozen communities.

Two new members were welcomed to the council. Chosen to fill unexpired terms were the Rev. George P. Ellerbrake of New Orleans and Dr. Thomas D. Garner of Nazareth, Pa. The resignation of Dr. Erwin R. Koch of St. Paul, Minn., who is under doctor's orders to limit his activity, was reluctantly accepted.

The General Council voted to go on record favoring the integration of two major world federations of Protestant and Orthodox bodies — the World Council of Churches and the International Missionary Council. The denomination is related to both bodies — to the World Council directly and to the IMC through the Division of Foreign Missions of the National Council of Churches. The IMC is an organization of thirty-five members which are either national or regional Christian councils or national or regional missionary organizations. WCC is composed of 171 communions in fifty-three countries.

The plan now proposed, said the General Council, "generally commends itself to us, and we have no specific recommendations for its amendment." In the words of the preamble to the proposed WCC-IMC merger: "The unity of the church and the mission of the church belong, in equal degree, to the essence of the church."

Study Guide

It was announced too that a study guide, *The Laity, the Church and the Bible,* prepared by Dr. Robert V. Moss Jr., president of Lancaster Theological Seminary, and Prof. Roger Hazelton, professor of religion at Pomona College, Claremont, Calif., is to be ready for distribution by January 1. The study guide, as its title implies, will emphasize the place of people in the church, rather than stressing a theological interpretation of the church and will be recommended for use between Easter and Pentecost in 1959.

Council members together with board and agency executives were guests at a banquet at which President Wagner was the speaker and the Rev. Ernst Press, president of Midwest Synod, was toastmaster. It was held at Zion Church, of which the Rev. John H. Schultz is minister. Over 350 members of churches from a wide surrounding area greeted the council which was meeting in Iowa for the first time.

Announcement was also made that both missionaries and nationals of the E and R mission stations in Ecuador and Honduras will be among E and R representatives at the eighteenth General Council of the World Alliance of Reformed and Presbyterian Churches. It will be held in Campinas, Brazil from July 27 to August 7, 1959.

The decision to join in this assembly was made by the council after a report by President Wagner on the August meeting of the executive committee of the Alliance he attended in Edinburgh.

Dr. Ansley, E and R clergyman, is an assistant editor of *United Church Herald.*

IN THIS FREEDOM WE LIVE

(Continued from page 17)

age to our dearest sins and commonest failings—our lower selves—is constantly being broken. We come to him precisely because we cannot do this for ourselves.

But the "yoke of bondage" to which this text refers also binds the elder brother. This is a more subtle bondage and the special temptation of the serious, decent and religious man. The elder brother stands for an imposed code of behavior, a rigid pattern, an exact and unrelenting justice. His relationship to his father is based on law—he earns his keep—and not on love, for he could not understand the spontaneous grace of a father who would run to meet the sinner and throw a party in his honor. Yet this grace, this undeserved mercy is the message of the gospel. Christ meets us where we are, pardons our sins and calls us to a life of glad and free response.

This Christian liberty is such a surprising gift that we can scarcely receive it—such good news that we can hardly believe it. And so, right from the beginning, the Christian church has been apt to slip back into some form or other of legalism. It happened in New Testament times. The Christians to whom the apostle was writing had "fallen from grace." They were Jewish Christians. They had received the good news; they had accepted the Savior who brought forgiveness and new life—and they had been persuaded that as Christians they ought also to observe all the old laws.

No, said Paul, you can't have it both ways. Either you live in the fellowship of freedom, trusting in God's grace, or you return to the rule of law. You can't do both.

But as the centuries rolled on a new threat to Christian liberty arose within the church itself. As it acquired power and authority, as it developed a hierarchy and an elaborate system of beliefs and ceremonies, as it adapted itself more and more to the temperament of pagan man, the gospel was again submerged in a sea of legalism.

No longer could a man hear the simple word of forgiveness spoken directly by the sovereign Christ. He had to follow a prescribed pattern, an ecclesiastical assembly-line—sins mortal and venial, auricular confession, absolution, penance, merits, indulgences. Grace, instead of being the personal encounter with the liberating Christ, became a kind of mystic fluid channeled down through the hierarchy and available to men only in the seven sacraments of the church.

The magnificent achievements, the monumental splendor, the great saints and thinkers who were part of medieval Catholicism ought not to blind us to the startling contrast between the mighty "system" and the New Testament message of the liberty with which Christ has made us free. And it was the rereading and rediscovery of the New Testament—a new hearing of the word of God—which unleashed the mighty movement that came to be known as the Reformation.

However much we must deplore the rending of the church of Christ and the terrible barriers that grew up to separate men and women who believe in Christ, never for one moment can we regret the movement of the spirit by which the church was recalled to the gospel of the free grace of Christ and the liberty of the Christian man.

In the center of the New Testament stands the Prodigal Son, the sinner who relies solely on the mercy of God and lives by faith in him. Behind him lurks always the shadow of the elder brother, the man in bondage to the law, the man who claims his place in the father's home solely by virtue of his merits.

We are Protestants because for us this is vital. This we acknowledge to be the message of the gospel: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." It is no accident that those other liberties—civil and religious—which we hold so dear have arisen and are most surely grounded today in those countries where the church has been changed by the Reformation.

But we cannot leave the matter here—as if our Christian liberty were assured by the fact that we are Protestants. All churches and all Christians are constantly subjected to new "yokes of bondage."

And at all times, particularly here and now, there looms a kind of conventional moralism, a "churchy" pattern of behavior to which the Protestant Christian is expected to conform. When a man tells you he cannot join a church because he's not the "type," when a woman confesses that her temperament and interests do not fit into our pattern of behavior—we can hardly help sensing the yoke of bondage into which we must have slipped. For, "if the Son shall make you free, ye shall be free indeed"—free not only from Jewish law or Roman law but from those unwritten laws that creep around our Christian communities and entangle us in a "yoke of bondage" to prejudice and convention.

What is a Christian? He is a prodigal returning to his father. He has no claims. He has no rights. But he has nevertheless found an astonishing welcome. He has been met with love, a love that draws him back into his father's home, a love that is signed and sealed for him in the sacrifice of Christ. As he meets that love, accepts that love and knows himself to be accepted, he can go into the world to live by love, by faith and by the joy that springs from a grateful and forgiven heart. Surely the closer he is to his Lord and Father, the less he will be entangled again in any "yoke of bondage."

100% Subscriptions

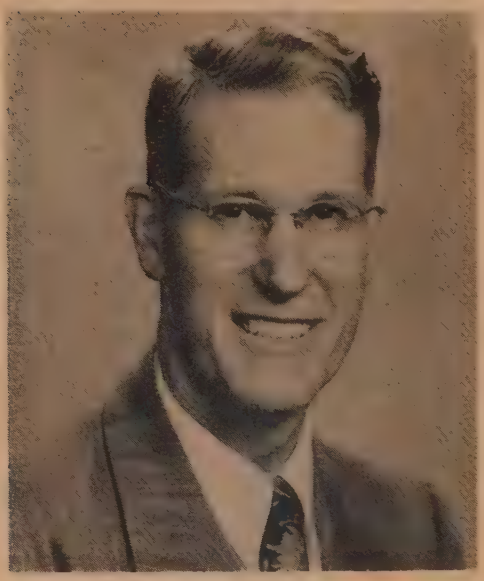
THE FOLLOWING congregations have begun 100 per cent or congregational subscriptions, whereby the congregation subscribes for all the member-families of the parish, paying for the subscription in one sum, at the rate of $1.50 per family. Copies of each issue during the year are mailed directly to the homes. The subscription renewal process is handled in direct correspondence with the congregation.

1.* St. Paul's, McConnellsburg, Pennsylvania, Ernest W. Brindle, minister (Mercersburg Synod)
2. St. Paul's, Richton Park, Illinois, Kenneth R. Ziebell, minister (North Illinois Synod)
3. The Village Church, La Grange Park, Illinois, Bert Helm, minister (North Illinois Synod)
4. St. John's, Allentown, Pennsylvania, Gordon H. Sperry, minister (Lehigh Synod)
5. St. John's, Batesville, Indiana, Herbert M. Goetz, minister (Southwest Ohio Synod)
6. St. John's, Vincennes, Indiana, Franklin W. Schaefer, minister (South Indiana Synod)
7. St. Peter's, Millbury, Ohio, Martin F. Flatter, minister (Northwest Ohio Synod)
8. St. John's, Jackson, Missouri, Emmanuel J. Moritz, minister (Missouri Valley Synod)
9. Eden Church, Affton, Missouri, Elmer H. Dickbernd, minister (Missouri Valley Synod)
10. Salem Church, Allentown, Pennsylvania, Charles R. Zweizig, minister (Lehigh Synod)
11. Zion Church, Arrow Rock, Missouri, Joseph F. Krueger, minister (Kansas City Synod)
12. Zion Church, Troy, Missouri, Richard S. Brueseke, minister (Missouri Valley Synod)
13. Hope Church, Allentown, Pennsylvania, Donald H. Eckert, minister (Lehigh Synod)
14. Hungarian Church, Dayton, Ohio, Louis M. Molnar, minister (Magyar Synod)

*Counting from the beginning of the UNITED CHURCH HERALD, October 9, 1958. Previously during 1958, 89 new 100 per cent subscriptions were received for *The Messenger*, making a total thus far in 1958 of 103 new 100 per cent subscriptions.

NEWS

WITHIN THE UNITED



SOCIAL ACTION COUNCIL MEETS

THE COUNCIL for Christian Social Action of the United Church of Christ has voted to seek funds to place a full-time staff member in Washington, D.C. The twenty-four-member council, meeting in Cleveland last month, expressed the wish that such a person be both a student of government and a reporter on governmental affairs to the churches.

The council also voted funds to start "an experimental project working toward desegregation in housing" in a key northern city. In addition, the council will seek to initiate a consultation with other appropriate church agencies to evaluate the total program in Indian American affairs.

Prof. Hugo W. Thompson *(left)* of Macalester College was elected chairman of the CC Council for Social Action.

SIX-SYNOD CONFERENCE PLANNED

SUSQUEHANNA SYNOD will be host next spring to the annual preaching conference of the six eastern Pennsylvania Evangelical and Reformed synods. The date set is May 19, 1959. Dr. George A. Buttrick, dean of preachers, Memorial Chapel at Harvard University, is scheduled to be guest lecturer.

Through its committee on church and ministry, Susquehanna Synod has accepted responsibility for planning the program and enlisting the leadership. The conference is to be held at St. John's (Hain's) Church, Wernersville. The Rev. Ralph E. Starr is minister. The day will be devoted to aiding ministers in their preaching ministry.

◈

First Church in Sunbury, Pa., whose pastor is the Rev. Grant E. Harrity, dedicated its new church building recently, celebrating with services throughout the following week. The lovely colonial-style church *(at right)* was built and furnished at a cost of $315.000, of which $195,000 has already been paid. First Church's educational unit had been built earlier. The congregation was organized in 1793. Today its membership totals 600.

The new building, replacing one in use since 1847, was completed after a two-year delay caused by the discovery of quicksand. Former ministers present for the dedication were Dr. E. Roy Corman of Wilkinsburg, Pa.; Dr. Sheldon E. Mackey, secretary of the Evangelical and Reformed Church; and the Rev. Charles W. Buffington of St. John's, Mickleys, Pa. Other speakers included Dr. Henry A. W. Schaeffer of Bethlehem, Pa. and Dr. Charles E. Schaeffer, Philadelphia, Pa.

Wayne A. Lutz

HURCH OF CHRIST

NEBRASKA LAYMEN HOLD RETREAT

THREE SUCCESSFUL annual retreats have been conducted by men of the United Church of Christ in Nebraska. The most recent was held at Doane College in Crete during August. Leaders for the retreat were the Rev. Fred Page Register, new superintendent of the Nebraska Congregational Conference, and the Rev. Dr. J. Kenneth Kohler, national executive secretary of the Churchmen's Brotherhood.

Joint planning stimulated the cooperation and interest which made the retreats successful. Pictured at left are leaders of the Laymen's Fellowship (CC) and the Churchmen's Brotherhood (E and R) who attended the meeting at Doane. Through this type of activity they are laying a bridge of fellowship in preparation for union of the two groups.

HOME BOARDS VISIT OHIO CHURCHES

THE SOLIDARITY which already exists in the United Church of Christ was fittingly demonstrated on September 7 when twelve representatives of the E and R Board of National Missions and a similar number from the CC Board of Home Missions preached in twenty-five pulpits of both denominations in southeast Ohio.

In the afternoon all gathered for a meeting of the Pioneer Larger Parish Council at Lewisburg. Composed of representatives of fifteen small, isolated churches, the council illustrates what can be done when churches unite to bring their combined resources to bear on community problems. Several denominational executives felt that the vital ministry of the parish has produced in both ministers and people a radiance that is at once exciting and contagious.

Following the meeting the 150 people present were served a buffet supper, bringing to an effective conclusion a day that had been revealing and prophetic of the benefits to be derived within the fellowship of the United Church of Christ.

Pictured at right are Mrs. Fred F. Berry of Wood River, Ill., new chairman of the Town and Country Church department of the E and R Board of National Missions; Mrs. John A. Wallberg of Poughkeepsie. N. Y., a member of the CC Division of Church Extension and Evangelism; and Alfred E. Buck, New York attorney who is on the CC Board of Home Missions. Mrs. Berry preached the sermon at the Putnam Congregational Church in Marietta, Ohio. Mrs. Wallberg and Mr. Buck together conducted the worship services at three E and R churches composing the Lewisville Charge. Standing is the Rev. Ira D. Black, secretary for church extension of the Congregational Christian Board of Home Missions.

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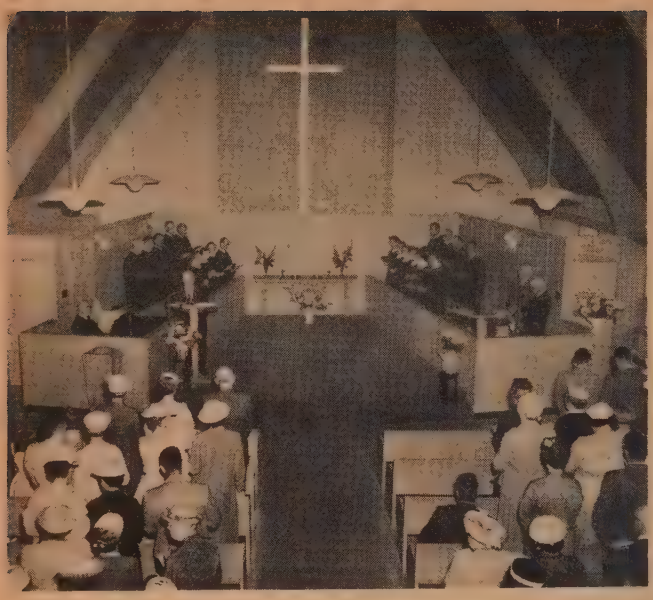

ANNIVERSARY OF IDAHO CHURCH

THE LITTLE MINING community of Wallace in the heart of the great silver-lead-zinc area of North Idaho was the scene of two anniversaries recently. One was the city's diamond jubilee on its seventy-fifth anniversary. The second was the sixtieth anniversary of the founding of the Congregational Church of Wallace. The latter was observed in the new United Church of Christ-Congregational building, which was dedicated last March. Idaho's Secretary of State, the Hon. James H. Young, was the principal speaker.

Although the membership was down to eighty-six during World War II, the ministry of the Rev. D. Elmer Nourse has seen an encouraging increase in interest. A church-school attendance of over 200, two Pilgrim Fellowships, three women's groups and four choirs made it necessary to build.

GHANA MISSIONARIES COMMISSIONED

THE COMMISSIONING SERVICE for the Rev. and Mrs. David M. Lennington as career missionaries to Ghana, West Africa, was held on September 7 at St. John's (E and R), Vincennes, Ind., of which the Rev. Franklin W. Schaefer is minister. The Rev. Dr. Theophil H. Twente, associate secretary of the Board of International Missions, preached the sermon and presided at the ceremony, with the assistance of Mr. Schaefer.

Mr. Lennington, the son of Carlos J. and Hazel Groff Lennington, was born in Indianapolis and ordained in First Church (E and R) there in 1957. The Rev. Roy E. Lausman is the pastor of First Church. Mr. Lennington graduated from Butler University and Eden Theological Seminary and, with his wife, spent the summer of 1957 at the Missionary Training Center at Allegheny College, Meadville, Pa. A year of study in agriculture and related subjects at Cornell University, Ithaca, N. Y. further prepared them for their Africa assignment.

Anna Mae Lennington is the daughter of Dr. and Mrs. Elmer W. Whitcomb, who served as medical missionaries in India for twenty-four years and who are now serving in Ghana. She was a teacher in the public schools of St. Charles, Mo., before her marriage.

The Lenningtons sailed for Africa in September, with their son, Stephen, born July 8, 1958. Mr. and Mrs. Lennington have been adopted by St. John's, Vincennes, as the first "living link" between the congregation and the expanding missionary program of the United Church of Christ. This project follows closely upon the completion a year ago of a $100,000 educational addition to the physical property of the church. Plans provide for benevolent giving in the church school and congregation to take care of the basic salary of this attractive E and R family pictured below.

"DER FRIEDENSBOTE" TO BE SUSPENDED

THE RESIGNATION of the Rev. Otto Press as editor of *Der Friedensbote*, German-language paper of the Evangelical and Reformed Church, was accepted with regret by the General Council on September 17. Mr. Press, who has been editor of the paper for thirty-six years, has been seriously ill and was released from the responsibilities of editing in June. Since then, however, he has regained sufficient strength to aid in the editing tasks. The Rev. W. G. Mauch, minister of St. Matthew's Church in Lynnville, Ind., was appointed to supervise publication of the paper, now issued monthly, until the end of the year. Mr. Press' term of office expires at the end of 1958, when publication of *Der Friedensbote* will be suspended. It began in 1850 as the organ of what became the Evangelical Synod of No. America.

UNITED EFFORTS IN SOUTH WISCONSIN

MEMBERS OF South Wisconsin Synod are taking an ever more active part in ecumenical work within the state and in the United Church of Christ.

The merged church is gradually becoming more and more of a reality through the cooperation of the South Wisconsin Synod and the Wisconsin Conference of Congregational Christian churches. These groups are to meet simultaneously next spring in Madison. The host churches will be First Congregational Church, whose minister is the Rev. Alfred W. Swan, and Memorial E and R Church, the Rev. William A. Schultz, pastor. Business sessions will be held separately but there will be several joint meetings.

A joint ministers' retreat was held recently at Moon Beach Camp near Eagle River with the leadership drawn from both groups. Four youth camps were also shared —two at the senior-high level and two junior high. All were held at Pilgrim Camp, Green Lake. Directors were the Rev. Carroll J. Olm of Calvary Memorial Church, Milwaukee, and the Rev. Allen H. Marheine of St. John's, Germantown.

A single Allied Enlistment meeting for the Madison area was held at Plymouth Congregational Church. The meeting was under the guidance of Dr. David H. Sandstrom, associate minister of the Missions Council (CC).

Ecumenical service is presently being performed by two of synod's ministers. The Rev. J. Gerhard Meiners is the new executive director of the Milwaukee Council of Churches. Formerly he was pastor of St. John's, Arlington Heights, Ill. The Rev. Clarence F. Hammen of Kewaskum is president of the Wisconsin Council of Churches.

Pictured below are cornerstone-laying ceremonies at Mount Tabor Church, Milwaukee, the Rev. Rudolph J. Kalwitz, pastor.

Paul C. Kehle

NEWS OF THE WORLD-WIDE

CHAPEL PLANNED FOR TAIWAN COLLEGE

CONSTRUCTION OF a 500-seat chapel *(see model at left)* on the campus of Tunghai University, a Christian institution on Taiwan, is expected to get under way in 1959. The modern chapel, made possible by a grant of $50,000 from the Luce Foundation, was designed by I. M. Pei, formerly the director of the architectural division of Webb and Knapp Corp., prominent New York builders. A Chinese Christian who has become a U.S. citizen, Mr. Pei designed the Tunghai campus as his contribution to Christian education.

Situated on a 345-acre site near Taichung, the university opened its doors in 1955 with the aid of the United Board for Christian Colleges in Asia, to which both E and R and CC fellowships of the United Church of Christ contribute.

PROTESTANT DIVISIONS DEPLORED

AN APPEAL for an end to the "tragically divided" condition of Protestant churches in the predominantly Roman Catholic countries of Europe was sounded by a leading Swiss theologian last month. Prof. Henri d'Espine of the University of Geneva presided at the week-long conference of the Protestant churches in the Latin countries of Europe, which was held in the French Reformed Church of Le Chambon-sur-Lignon in France *(at right)*.

More than eighty representatives from churches in Belgium, Spain, France, Italy, Portugal and Switzerland attended. They are listed as Latin because they once belonged to the old Roman Empire from which they derive their culture and language.

Declaring that division is one of the "characteristic features" of Protestantism in predominantly Roman Catholic lands, Prof. d'Espine noted that "even fraternal collaboration is ruled out." "Sometimes," he said, "the causes are doctrinal and sometimes there is a multitude of independent missions whose work is very difficult to unite." He posed three positive tasks for Latin Protestant groups: evangelism, vindication of religious liberty and cooperation with similar groups outside Europe.

After the differences with Roman Catholicism have been clearly pointed out, according to Prof. d'Espine, the Protestant churches have the duty of showing a way through "clericalism, spiritual despotism and political maneuvering" to Jesus Christ.

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, urged the delegates to "let the gospel speak in its simplicity, nakedness and purity. If other things are added to Christ they detract from the stature of Christ himself."

CHURCH

BISHOP NEWBIGIN IS I.M.C. SECRETARY

BISHOP J. E. LESSLIE NEWBIGIN of the Church of South India's Madura-Ramnad Diocese has been appointed general secretary of the International Missionary Council. His appointment becomes effective July 1, 1959. In the interim the council's New York secretary, Dr. George W. Carpenter, will serve as acting general secretary. The post became vacant last June when Dr. Charles W. Ranson, former general secretary, became director of the IMC's Theological Education Fund.

Bishop Newbigin, 49, a renowned theologian, missionary and church statesman, was elected chairman of the IMC at its 1957 assembly in Ghana, West Africa. He is also a member of the Central Committee of the World Council of Churches. Photo shows him with Dean Liston Pope of Yale.

BIRTH CONTROL DECISION HAILED

THE PROTESTANT COUNCIL of the City of New York praised the action of the city's Board of Hospitals which last month reversed an unwritten rule against birth control therapy and declared that contraceptive devices should be prescribed when they are medically necessary.

By an eight-to-two vote the board adopted a resolution directing municipal hospitals to provide "medical advice, preventive measures and devices for female patients under their care whose life and health in the opinion of the medical staff may be jeopardized by pregnancy and who wish to avail themselves of such health services." Two board members are Roman Catholics.

The resolution emphasized, however, that "physicians, nurses and other hospital personnel who have religious or moral objections should be excused from participation in contraceptive procedures."

Following the board's decision, Dr. Dan M. Potter, the Protestant Council's executive director, said: "The Protestant community's confidence in the Board of Hospitals has been confirmed by the board's decision to abide by the laws of the State of New York."

Supporting this view was the American Jewish Congress, which praised the new move as "a solution based on medical considerations, leaving the question of religious principle to the individuals directly affected." The earlier policy, the Jewish group said, "violated basic constitutional principles and discriminated against those needing contraceptive treatment who did not object to it on religious or other grounds. We are confident the policy can be administered with due respect for the religious beliefs of all."

Following the hospital board's reversal, the Catholic Archdiocese of New York and the Diocese of Brooklyn asserted in a joint statement that "this decision is a deterioration of moral life in that such a policy introduces an immoral practice in our hospitals that perverts the nature and the dignity of man."

TOWN AND COUNTRY CONVOCATION

ON THE fiftieth anniversary of the Country Life Movement—founded by President Theodore Roosevelt in 1908 through appointment of a Country Life Commission—1,000 ministers and laymen interested in the town and country church are gathering for annual sessions in York, Pa.

Delegates to the National Convocation on the Church in Town and Country, sponsored by the National Council of Churches, will weigh the social changes wrought by a virtual revolution in the nation's rural and urban-rural scene.

"While our farm population has been in decline, whole new urban-rural centers of population have been mushrooming in most parts of the country," stated Dr. Richard O. Comfort, executive director of the council's Department of Town and Country Church. "Attracted by new industry and jobs, people are leaving their former homes in cities and on farms and settling in these 'fringe' areas. The churches face the stiff challenge of developing new ministries for these people from the ground up," he said. This will be a major concern of this year's convocation.

Dr. Truman B. Douglass, executive vice president of the CC Board of Home Missions, will address the meeting on "The rapidly growing fringe areas." Prof. Robert Handy of Union Theological Seminary will speak on "Looking toward the future." The history of the rural church movement will be focused in a dramatic presentation on opening night.

Seminars and workshops will range over more than a dozen issues and problems confronting the country church, ranging from ministry to coal mining towns to reaching migratory crop-pickers and their families. Sessions will be held from October 21 through 23 in the Zion Lutheran Church in York. Presiding will be the Rev. Dale W. Medearis, town and country church director of the 2,000,000-member Disciples of Christ communion.

Continued on next page ▸

NAVY BOMBERS DROP FOOD FOR ORPHANS

When two squadrons of Navy bombers took off from California recently on a training flight to Morocco, the U.S. Naval Reservists left their bombs at Los Alamitos Air Station in Long Beach. Instead their bomb bays were filled with cartons of Multi-Purpose Food as a gift to the children of a Moroccan orphanage.

The food was purchased with funds collected by the Employees' Association of the Los Angeles Department of Water and Power, and it was provided by the Meals for Millions Foundation. The idea originated with Reservist Lewis Reed who had sought some significant gift to Moroccans at a time when world tensions were great. *At left:* Beatriz Azedo of Meals for Millions supervises the loading of MPF cartons into a Neptune Patrol Bomber.

HALLOWEEN AIDS WORLD'S CHILDREN

Halloween is a night set aside for witches, goblins, cowboys and spacemen. It is the time they go from door to door in their neighborhoods, asking for tricks or treats. This year in thousands of communities, more than two million bell ringers will be chanting a new request, "Trick or Treat for UNICEF." The only "trick" will be asking for "treats" of coins for UNICEF, the United Nations International Children's Emergency Fund which is aiding some fifty million sick and hungry children this year.

In the eight years since "Trick or Treat for UNICEF" was started by a small church-school class in Pennsylvania, the custom has become an American tradition. There are children who remember no other way of celebrating Halloween, nor can they remember the vandalism and subsequent scoldings. When setting out for an evening of constructive fun, they just don't want to be destructive along the way.

Last year the pennies, nickels and dimes collected totaled over one million dollars! Those pennies went to more than 100 countries and territories in every corner of the world. And the one million became three million because fund assistance is matched by the aided governments at more than $2 for every UNICEF dollar.

Through UNICEF a penny goes a long way. The coins a child collects in his milk container can secure the future health of many children. One penny can mean the vaccine to protect a child against TB, five cents can provide twenty-five large glasses of milk, another nickel means penicillin injections to help cure yaws, a dread tropical disease.

While the "ghosts with the milk cartons" will be tricking and treating in over 8,500 cities and towns, UNICEF needs the assistance of every boy and girl in the country. Two-thirds of the children of the world are undernourished—that means over six hundred million who desperately need what a UNICEF penny can buy. Last year the Children's Fund reached forty-five million children and their mothers—barely one-thirteenth of those waiting for help. Will you and your children help?

TWO CHALLENGES TO CHRISTIAN WITNESS

(Continued from page 5)

filtration into Greece.

Another instrument is the U.N. Emergency Force, a kind of peace supervision in depth, set up by the Assembly two years ago on Lester Pearson's initiative, to interpose U.N. authority between the Egyptian and Israeli armies.

The trouble with the POC is that its operation is not automatic enough to be reliable. The initiative rests with the country threatened, which in a crisis may well hesitate to ask for observers, lest that act precipitate the danger threatened. Consequently the CCIA has urged that authority to station observer teams be delegated to international decision, to make the procedure more trustworthy.

Principal Resource

Likewise, UNEF was a brilliant improvization to meet a specific crisis. It is an *ad hoc* force not directly applicable to other situations. Mr. Pearson later urged that a permanent arrangement be devised whereby national units specified in advance could be clothed with U.N. authority for peace supervision tasks. These are signposts on the road to peaceful settlement.

Less can be said, in one sense, of peaceful change. Less has been done in any specific way on the problem. President Eisenhower at the height of the Suez crisis spoke of the clear need for new institutions for the pursuit of international justice. Yet nothing evident has been done in the interval. Rather, the International Court, which at best can handle only justiciable disputes, tends to be strangled by domestic jurisdiction reservations.

Yet in another sense a good deal is being done for peaceful change. The work of the U.N. and related agencies to further the economic and social development of the less privileged societies is of the essence of peaceful change.

Insofar as international assistance is able to help these societies to raise their standards of living and economic viability, it not only contributes to international justice but also helps to build the kind of stability helpful to agreement on disarmament. Desperate governments are likely to follow dangerous external policies. And weak, frustrated countries constitute a major temptation to contending power blocs. I think it can be argued that developmental assistance forms a principal resource in the struggle for disarmament.

This leads me to the second challenge. The Central Committee of the World Council of Churches at its meeting last August in Nyborg, Denmark adopted an important statement on "Christian concerns in economic and social development," which gives significant reinforcement to positions in this field advanced in recent years by the CCIA at the intergovernmental level.

If you read it, as I hope you will, I think you will find in this resolution the best brief formulation of the basic motivation and strategy required for a successful international effort that has yet been put together. It does not, of course, move into the more technical aspects of international development problems. But against the background of the pioneer work of churches and missions in providing technical services, and the continuous study devoted to governmental programs, insights both relevant and important are put forward.

Let me try briefly to sketch the kind of analysis which lies behind this summary. The peoples of the economically less developed societies—the two-thirds of mankind in the tropical and semi-tropical regions of Africa, America and Asia—are stirred by a three-fold ferment, much of it stemming from the impact of the West—including the work of our Christian missions. There is the ferment of nationalism, which has launched nearly a third of humanity on the turbulent seas of state sovereignty since World War II. There is the spirit of revolt against outmoded social patterns, and the flux of rapid social change. There is the new belief in economic progress referred to as the "revolution of rising expectations."

Population Explosion

As if those three explosive factors were not enough, there is in addition the population explosion to which I referred at the outset, which in most of these countries puts rapidly mounting pressures on inadequate means of subsistence. Through the application of Western medical science to public health programs, the ancient and tragic balance of high birth rates and high death rates is being upset by rapid declines in mortality.

The new U.N. study, "The future growth of world population," shows that whereas it took perhaps fifty centuries for mankind to reach the one billion mark for the first time about 1830 and another century to reach the two billion mark about 1930, a projection of rates of growth into the near future means the prospect that humanity will pass the third, fourth, fifth and sixth billion levels and, if birth rates do not decline by 1975, will be close to seven billion by the year 2000, only forty-two years away.

Moreover, the major part of this explosion is taking place in the underdeveloped world. The more developed countries confront an increase of 64 per cent between 1955 and the end of the century. The less developed societies confront an increase of 168 per cent. This means a general increase of more than 2 per cent each year.

Now, it is undoubtedly true that the world can support a far larger population. Better seeds, fertilizers, insecticides, crop rotation can double the yield of several crops. Much pasture land can be converted to crop production. Tropical agriculture in the Amazon Basin and Central Africa offers potentially an immense resource. Deserts may be reclaimed. Fisheries can be extended to the Southern hemisphere. Algae and carbohydrate wastes may be converted into food. But these potentialities for the most part require both time and capital to develop—and it is time and capital which the less developed countries are least able to provide. It is significant that the major increases in food production in recent years have taken place in North America and Australia, not the underdeveloped world.

Critical Situation

When we remember that a number of these less developed countries are densely populated to begin with, we begin to appreciate the critical situation in which they stand. As compared with a Western agricultural country, Denmark, which has some 370 inhabitants per square mile of agricultural area, China has 550, India 635, Indonesia 1,230 and Egypt 2,300. When a population explosion is seen superimposed on such densities, the life-and-death character of the struggle for development in such countries begins to emerge.

And what of this struggle? How is it going? As one who follows these matters for the ecumenical movement, I must express the candid judgment that, despite the progress made in international assistance and the high hopes raised by it, the struggle is going badly in the critically situated countries, and that a considerable number of countries are barely keeping their heads above water. The water, moreover, seems to be rising.

On the basis of U.N. reports and supplementary data, I estimate the world total in all forms of international assistance save military aid to amount to roughly four billion dollars for the year 1956-57. The largest items in this total are bilateral grants and private loans. This sum is about equivalent to one-half of 1 per cent of world income. It is not a small amount by past standards but it is hardly an amount to describe in terms of sacrifice.

A considerable proportion of the assistance total of four billion dollars, something like a third, is going to meet special needs or interests in a few countries: Korea, Taiwan, Vietnam, Algeria, Venezuela. Some of the most critically situated countries from an economic point of view are receiving a relatively small amount of aid. For most of the underdeveloped countries, development is an uphill struggle,

Continued on next page

(Continued from page 31)

dependent largely upon the sale of raw materials in fluctuating markets and upon such taxes as can be squeezed out of populations living at or near the subsistence level.

They find the gap between themselves and the industrialized economies growing. The more developed countries, with available capital and skilled technicians, continue to develop at a faster rate.

No, an effort of a different order of magnitude is required if the struggle is to be won, at least within the framework of freedom, for that is likely to be the first victim if the revolution of rising expectations is frustrated.

These are some of the reasons why the Central Committee's statement has the tone of an urgent appeal for more dedicated action by people and churches. It cites as a practical standard the allocation of at least 1 per cent of national income to developmental assistance. Applied universally, this standard would mean a doubling of aid, or about eight billion dollars a year, hardly excessive in terms of needs or absorptive capacities.

The statement does not weigh these claims against burdens of armaments, often cited by Western governments as reasons for not doing more, but urges the nations to accept higher taxes if necessary for a more adequate aid program. It does not speak of sacrifice, since the amounts involved for the developed societies do not justify that noble term and since a good part of assistance funds is spent in the contributing country.

The statement urges a better correlation of the various aid programs, preferably under U.N. auspices to provide a better focus on priority needs, to make for more efficient effort.

The statement also urges the need for country and regional development plans of a balanced character. Only the most vigorous and balanced programs have a chance of success in the densely populated countries. They are highly desirable throughout the underdeveloped world. A balanced program means one which takes account of the social repercussions and needs through social welfare projects and education. In view of the population explosion, I would argue that a balanced program in most of these countries must include the development of voluntary family planning as an essential adjunct.

Finally, the Central Committee's statement speaks of the special tasks which the churches themselves need to undertake more seriously: to create a deeper understanding of and support for assistance efforts, to help qualified individuals to find a Christian vocation in development work, to review the technical services provided by Christian institutions with a view to their improvement and to minister to those uprooted by rapid social change.

Here then are two of the major challenges to Christian witness in the field of international affairs: disarmament and development. They are interrelated in that both relate to the prevention of war. Both involve the pursuit of justice and order. Success in one will benefit the other. Both place a claim on our prayers and responsible action.

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A NEW CHINA POLICY

(Continued from page 14)

is something else—and something which is open to serious question.

The Quemoy and Matsu Islands have been, without question, a part of mainland China. Our Secretary of State is clearly on weak ground when he repeatedly insists that these islands were never under control of Red China. Of course not! But they belong to China — no one disputes that — and the government of China is the Red Government in Peiping. The U. S. is clearly interfering directly, and unilaterally, in the final stages of a civil war. And this without even the excuse that these islands have strategic value in the defense of the free world!

In his press conference on Sept. 30 Secretary Dulles indicated, for the first time, that whatever Chiang may think, the United States sees validity in Peiping's reaction to the presence of Chiang's armed forces on these islands. It may be observed, incidentally, that this shift in U.S. policy is probably the result of the pressure of American public opinion as well as of objections expressed by governments friendly to the U.S.

Looking at the question of U. S. diplomatic recognition of Peiping and the further question of giving that government China's seat in the United Nations, the following are the most important considerations in the minds of those who want a "radical revision" of U. S. policy. Diplomatic recognition does not imply approval — else we could not recognize the Soviet Union, Spain and some Latin American countries. The U. N. ought to represent the world as it is. To insist on nations being "peace-loving" as a condition of membership is unrealistic.

It is not suggested that suddenly, with no *quid pro quo*, the U. S. should recognize Peiping and agree to giving Peiping a seat in the U. N. It is only suggested that we stop talking as if the government on Formosa were the government of China, or as if it had any reasonable hope of returning to the mainland. It is only suggested — I should say vigorously urged — that we start talking about the recognition and the U. N. seat. What Peiping's response would be we do not know. One thing seems clear to a very large number of (anti-Communist) Americans: our policies in defense of peace, freedom and justice should make basic sense and should not, in President Eisenhower's own words, be "a thorn on the side of peace." And to add one further consideration, if the U. S. is going to insist, as it now repeatedly and rather self-righteously does, that no existing situation shall be changed by armed force, it is all the more important that nations which have, or think they have, a grievance be given every chance to present their case.

OBITUARIES

MRS. MIRIAM PLATT CARY of Poughkeepsie, N. Y., a Congregational missionary to Turkey from 1900 to 1911, died on August 31 at the age of 83. Mrs. Cary, widow of the Rev. Edward F. Cary, was educated at the Quincy School in Poughkeepsie and the Lucy Wheelock Kindergarten Training School in Boston. She married Mr. Cary in Istanbul in 1907 and they served together for three years in Harpoot, Turkey where Mr. Cary was head of the Harpoot Seminary.

THE REV. JOHN KOCERHA, minister of the Slavonic Congregational Church in Pittsburgh, Pa., died on June 9 at the age of 72. Coming to this country from Europe as a boy of 16, he first worked in the coal mines but later studied for the ministry at Oberlin School of Theology. He served churches in Ohio and South Dakota and was called in 1917 to the Slavonic Church where he served until his death.

PROF. JOHN E. SCHMALE (E and R) of Colorado Springs, Colo., died September 1 at the age of 75. Mr. Schmale was educated at Washington University, St. Louis, Mo. He was professor of English at Elmhurst College from 1916 to 1922 and later taught at several schools in St. Louis. He is survived by his widow and a brother, Dr. Theodore R. Schmale of Ann Arbor, Mich.

JOHN GOTTLIEB SCHUSTER (E and R) of Michigan City, Ind., died July 24 at the age of 85. He was educated at Elmhurst College and taught school at LaPorte, Ind. and in Michigan City for a number of years. His widow and a daughter survive.

MRS. LILLIAN PARKER SMITH, wife of the Rev. Henry Francis Smith, minister emeritus of the Congegational Church of West Medford, Mass., died in Winchester on September 1. Her age was 86. Mrs. Smith was president of the Massachusetts Woman's Home Missionary Union for the past thirty-five years.

THE REV. JOHN D. WARKENTIN, retired CC minister of Bluffton, Ohio, died August 24 at the age of 69. Born at Mountain Lake, Minn., he received his training in a Mennonite seminary and was ordained in 1926. He was called to serve the Congregational Conference of South Dakota in 1935. Mr. Warkentin also served churches in Iowa and North Dakota, retiring from the pastorate of the Hankinson, N. D. church in 1953. He is survived by a widow, two daughters and a son.

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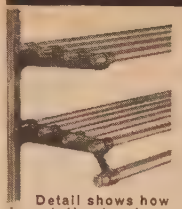

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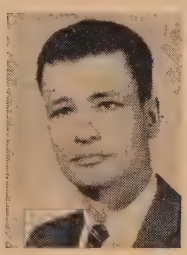

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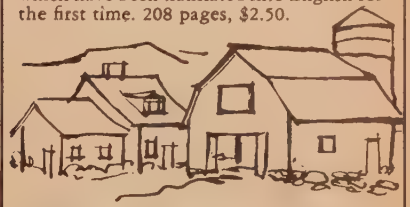

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SHULTZ JR., GEORGE, Alexandria, to R.D. 2, Littlestown, Pa., pastor of St. Luke's and director of camps for Mercersburg and Potomac Synods.

STILLE, H. DEAN, Harbine, Neb., is also serving at Diller, Nebraska.

TRNKA, JOHN E., Collinsville, Ill., to 5225 Walsh St., St. Louis 9, Mo., associate pastor of Hope.

VEIGEL, C. HARDING, to supply, Kingsley, Iowa.

VENATOR, ANN F., to Canova, S. D.

VENATOR, DAVID A., Andover Newton Theological School, to Winfred, S. D.

WATSON, ALICE M., First and Twin Butte, Halliday, N. D., to Green Mountain Larger Parish, Vt.

WELTGE, EDWIN H. P., Murphysboro, Ill., to Needville, Tex., pastor of Immanuel.

WHITWER, AMEL W., Pierce, Neb., to Neligh, Neb.

WHITWER, MRS. AMEL W., to Brunswick, Nebraska.

WILDRICK, KENYON J., Presbyterian, to assistant, Community, Short Hills, N. J.

WILLIAMS, MARK, student, to Spring Creek, Sidney, Ohio.

YOAK, CHARLES S., student minister, to Chester Center, Grinnell, Iowa.

YUELLS, E. JOHN, Rochester, Mich., to Woodridge, Cranston, R. I.

ZECHMAN, HERBERT B., Beaver Springs, to 119 N. 5th St., Hamburg, Pa., pastor of Lenhartsville Charge.

Resignations

BALDWIN, CHARLES A., associate, Central, Providence, R. I., to chaplaincy of Brown University.

BODE, DIETRICH A., Pilgrim Collegiate, Youngstown, Ohio.

DE FORD, LYLE, Baptist, Pleasant Valley, Thayer, Iowa.

FICKEN, RICHARD O., Hadlyme, Conn., to retire.

GERHARDT, LOUIS B., Chewelah, Wash., to Metlakatla Christian Mission, Alaska.

GILL, RAY L., Anthony, Kan.

HERTEL, JOHN M., Venedy, Ill., to 102 E. Madison St., Owensville, Mo., to retire.

HESSE, GERHARD E., Morrison, to White Branch, Warsaw, Mo., to retire.

JEWETT, FREDERIC W., Baptist, Barnstead, New Hampshire.

KELLY, REX D., Methodist, Tonganoxie, Kansas.

KLEMME, FREDERICK H., Ada, to 503 W. Norman Ave., Dayton 5, Ohio, to retire.

KOCH, JOHN, Herndon, Kan., to Lake Elmo, Minn., to retire.

LONGENECKER, DONALD, Delphi, Hickory Grove, Ind.

LORING, MRS. MORAY M., lay preacher, Wayland, Gresham, Neb.

MAC NAIR, EVERETT W., Plymouth, Milwaukee, Wis., to dean of chapel and professor of religion, Talladega College, Talladega, Ala., January 1, 1959.

MC HOLLAND, JAMES, student, Watkins, Marysville, Ohio.

PORTER, ARLIE E., E&R, Spencerville, Ohio.

ROBBINS, CHARLES F., Metamora, Mich.

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Installations, Ordinations, Recognitions and Anniversaries

ADAMS, WARREN E., installation in First, Reading, Pa., September 14, 1958.

AMELING, JAMES H., ordination, First, Chester, Grinnell, Iowa, May 25, 1958.

BOWEN, WILLIAM A., and STEWART SR., CLAIRE M., installation, First United Church on Walnut Hills, Cincinnati, Ohio, September 21, 1958.

BROOKE, JOHN R., ordination, Council, Idaho, August 28, 1958.

BUCK JR., RAYMOND F., installation in Friedens, Geronimo, Tex., September 14 1958.

COLBY, RALPH C., ordination, Bethany, Quincy, Mass., September 21, 1958.

GAST, ROBERT M., installation in Mt. Zion, Spring Grove, Pa., September 7, 1958.

GETTEMY, JAMES N., inauguration as president of The Hartford Seminary Foundation, First, West Hartford, Conn., October 29, 1958.

GOERINGER, HOWARD C., installation as pastor of the Messiah-St. Andrew's Charge, Philadelphia Synod, September 21, 1958.

HAGELGANZ, JAMES W., installation in Hillsdale, Portland, Ore., September 7, 1958.

HENDERLITE, EDWARD L., ordination and installation as associate, First, Avon Lake, Ohio, September 21, 1958.

KEHLER, RONALD E., installation as pastor of the Ringtown Charge, Susquehanna Synod, September 7, 1958.

KLEINGINNA, JOHN A., installation in Heidelberg, Philadelphia, Pa., September 7, 1958.

KONZ, HAROLD L., installation in St. John's, Mansfield, Ohio, September 14, 1958.

MAASS, WALTER E., installation in Immanuel, Detroit, Mich., September 14, 1958.

MACCALLUM, DONALD J., recognition, First, Greenfield, Mass., September 14, 1958.

NIEDERMEYER, PAUL, installation in First, Pomeroy, Iowa, September 14, 1958.

NOLTE, ROBERT A., installation in Friedens, St. Louis, Mo., September 14, 1958.

PETERSEN, ROGER J., installation in St. Paul, Holland, Ind., September 14, 1958.

REZASH, ROBERT H., installation in St. Peter's, Punxsutawney, Pa., September 21, 1958.

ROSER, GEORGE F., installation in St. John's, Amherst St., Buffalo, N. Y., September 14, 1958.

SABETHA, Kan., 100th anniversary, September 26, 1958.

SAHAKIAN, WILLIAM S., installation, Bedford, Mass., September 15, 1958.

SARRIO, ANTHONY H., installation, Duquesne Heights, Pittsburgh, Pa., September 14, 1958.

SCANLIN, DONALD A., installation, Plymouth, Goshen, Ind., September 7, 1958.

SCHORMAN, WILLIAM R., installation, Cedar Falls, Iowa, September 21, 1958.

SCHOSSOW, LYLE J., recognition and installation, Rockland Memorial Community, Golden, Colo., August 10, 1958.

SHANABROOK, PAUL E., installation in St. Mark, Cleveland, Ohio, September 5, 1958.

SHULTZ JR., GEORGE, installation in St. Luke's, R.D. 2, Littlestown, Pa., September 14, 1958.

SIMPSON JR., WALTER R., installation in Friedens, Lewisville, Tex., Sept. 14.

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THOMAS, EUGENE L., installation in Salem, Chillicothe, Ohio, September 7, 1958.

TROST JR., THEODORE L., installation in St. Peter's, Lancaster, Pa., September 21, 1958.

WINGER, DANIEL T., installation in Bethlehem, Wheatland, Wyo., July 14, 1957.

WULFF, MARVIN G., installation in Hope, Sulphur Springs, Ohio, August 31, 1958.

YODER, GEORGE H., installation in St. Paul, Allentown, Pa., September 7, 1958.

Received into Membership

KEHLER, RONALD E., Ringtown, Pa., by Susquehanna Synod, September 5, 1958, from the Congregational Christian churches.

ST. ANDREW'S, R.D. 2, Bridgeville, Pa., by Pittsburgh Synod, May 25, 1958.

TRINITY, Louisville, Ky., by South Indiana Synod, May 20, 1958.

Dissolved

EMMANUEL, Greenburr, Pa., by Central Pennsylvania Synod, April 29, 1958.

CHRONICLE

Sailings, arrivals, appointments, and other information about the missionaries of our American Board of Commissioners for Foreign Missions.

Arrivals from the Field

During August and September in New York:

Dr. Desmion L. Dizney of the Rhodesia Mission, with her daughter. Dr. Dizney has been serving our hospitals at Mt. Silinda and Chikore for the last two years. Mr. Dizney will join the family later.

Mr. and Mrs. Carl W. Phelps of Kodaikanal, South India for retirement. Mr. Phelps was principal of the School for Missionary Children.

Mr. and Mrs. Johannes E. H. Meyer of the Near East Mission for furlough, with their son. The Meyers are on the staff of

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Departures for the Field

During August and September:

From San Francisco, Calif., under appointment to the Japan Mission as short-term teachers, Barbara M. Bisco, Gaynl C. Stouffer and Ruth Bartlett to Kobe College, Nishinomiya; Elizabeth A. Schultz to Baika Junior College, Osaka.

From New York, the Rev. Dr. and Mrs. Burton B. Thurston to the Near East Mission, with their three children. The Thurstons will serve at the Near East School of Theology, Beirut, Lebanon.

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Mercersburg Synod—Memorial, York, Pa.

Missouri Valley Synod—Zion, Bay, and a supply point, St. Paul, near Bay; Gerald Charge, Mo.

Philadelphia Synod—St. Luke, North Wales, Pa.

Susquehanna Synod—Orangeville Charge, Pennsylvania.

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